

I bought this book of William

THE
WHOLE DUTY
OF A
Communicant:
BEING
RULES and DIRECTIONS
For a Worthy RECEIVING
The Most Holy Sacrament
OF THE
Lord's Supper.

With *Meditations* and *Prayers* for every
Morning and Evening throughout the Week.

Also, Some Useful *Directions* and *Considerations*, in Order to a HOLY LIFE, after
we have Received the *Blessed Communion*.

By the Right Reverend Father in GOD,
JOHN GAUDEN, late Lord
Bishop of EXETER.

The Tenth Edition.

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IMPRIMATUR,

Hen. Maurice, *Reverendissimo*
in Chr. Pat. & Dom.
Domino Gulielmo Archiep.
Cant. e Sacris Domesticis.

May the 31st.
1686.

To the Truly Honoured
The LADY RICH.

Most Honoured LADY,

THE Confidence of your Nobleness and Piety, makes the least intimation of your Desires, to have upon me the Force of Commands, being assured that your Piety and Judgment direct you to what is good, and your Nobleness and Ingenuity will favourably interpret what a Mind truly honouring you, doth intend to answer your Desires. Such is the small Tract, occasion'd by a Motion your Ladyship once made, of having some Preparatory Form, Written with such Brevity, yet Fulness and Perspicuity (three Rare Qualities in one Subject) as might neither dull nor confound, nor yet leave unsatisfied a Mind Studious to inform its Judgment, and Devoutly to prepare its Affections, so oft as it Receives the Holy Sacrament, and great Mystery of the Lord's-Supper.

These Notions do not presume, nor pretend to have attained such a Compleatness, - as may either satisfy your Ladyship's Desires, or add any thing to your Knowledge, which is fitter to Judge of the Consent of these with your own, than need any Information by them; such they are, and their Author seeks to appear, as

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The Epistle Dedicatory.

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Madam,
Your Ladyship's
Most Humble Servant,

J. Gauden.

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THE
WHOLE DUTY
OF A
COMMUNICANT.

Of the Sacrament in General.

THE Ever-Blessed Testator (as the Author to the *Hebrews* doth fitly call him, *Heb. 9. 16.*) hath left us Two Sacraments only, as generally necessary to Salvation; Baptism, the Sacrament of Initiation; and the Lord's Supper, the Sacrament of Confirmation: The first admitted us into Christ's Visible Body, the Church; the second feedeth and strengthneth us in the same. And this happy Opportunity being offered me, of coming to the most Holy Sacrament of the Lord's Supper, I will join with the Church, in the Celebration of this great Mystery, and endeavour to put in practice that Duty which the Command of God and Just Reason require, in preparing my self for that great Solemnity and Angelical Feast.

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I.

Which is by setting apart some Hours, Three or Four several Days before receiving, withdrawing my thoughts from worldly and temporary Business, and placing them upon serious and devout Meditations of my Soul's good and eternal happiness; being fully perswaded of its immortal Estate after this short Life, and the happiness of that State, only to consist in the Vision and Fruition of God the chiefest Good, and only Satisfactory to an intellectual and eternal Being: Among all other Means appointed to Men by the Wisdom and Goodness of God, for the attaining that happy State, this, of the Blessed Sacrament, is one of the most eminent for Comfort and Efficacy.

II.

A Sacrament is a visible Sign of an invisible Grace; a holy Seal ordained of God, to strengthen our Faith in his Promises in Jesus Christ, for the free Remission of our Sins: Which God, therefore, annexed to his Word, to confirm us by representing the Sufferings of Christ to our sight and tasting, as the Gospel preacheth it to our Ears; and it is call'd the *Lord's Supper*, because Christ *ordained it as his last Supper*, Mat. 26. 26. wherein to fulfil the Law he eat the *Paschal Lamb*, and to shew the determination and change

change of the *Levitical* Law and Priesthood, he ordain'd for this New Covenant of Grace, a New Sacrament and Seal thereof, that it succeeding the Passover, might declare him to be *the Lamb of God which taketh away the sins of the world*, John 1. 19. to shew and represent his Death, until his coming again; to leave his Church a Badge of distinction from Infidels, and a parting Token and Pledge of his great Love, assuring the Faithful of his continual Care of them.

III.

The Visible Signs are *Bread and Wine*, the thing signified is the participation of *the Body and Blood of Christ*, the Benefits of whose Death and Passion being apprehended by Faith, accrue to us as our Mystick Union with Christ, our Incorporation into him, our Reconciliation with God, and the Nourishment of our most precious Souls to Eternal Life, *John 6. 54. Whoso eateth my Flesh, and drinketh my Blood hath eternal Life, and I will raise him up at the last day.* And this Sacrament, if we do receive truly and faithfully, God hath promised to accept us, and to give us all those Benefits in this, which he was ready to bestow in the Sacrament of our Baptism, had we not forfeited them by our Transgressions. And the renewing of our Covenant at this time is very necessary, that we may

rightly understand the Mercies promised on God's Part, and the Duty on our own. Seeing this is a Matter of so high Concernment, it importeth every Christian,

First, To Consider the End for which it was instituted.

Secondly, The Author by whom it was Instituted.

Thirdly, The Outward Means suitable to that End.

Fourthly, The Mystical Union, by which they effectually attain and convey to us that End and Benefit which is Propounded.

Fifthly, How we ought to Prepare our selves.

Sixthly, How to Receive it Worthily.

And, Lastly, How to Live Well, a Righteous, Godly, and Sober Life, after the Receiving this Most Holy Sacrament.

First, The End for which it was Instituted.

I.

For its End, which in every Action is the First in the Intention of the Agent, and that hath Proportion and Influence into all the Means used for attaining it, this I conceive to be a Divine, Spiritual, and Supernatural End, even the highest God hath, or Man can Propound to himself; Namely, the Glory of God, in the Eternal Life and Happiness of my Body and Soul,
which

which consists in my Union with, and Fruition of God in Heaven for ever, which is effected by the Spirit and Grace of God, through the Merits of Jesus Christ, drawing my Soul through Faith in the Son of God made Man, to himself, who by the evil of Sin, both original Depravation, and actual Commissions, am removed at an infinite Distance from the Love of God, the Fountain of Happiness, and placed in a state of Guilt, liable to the Justice and Wrath of God, and by Consequence to Eternal Misery and Damnation.

II.

A State not more Miserable in it self, than unavoidable by me, unless the free Grace and immense Goodness of the Almighty, which brings Sinners to Repentance, had prevented both my Desert and Desire, by an eternal Purpose of offering Pardon, Life, and Salvation to sinful Mankind, which good Pleasure and Purpose in himself, God hath clearly reveal'd according to divers Dispensations of his Wisdom and Providence, even from the first Promise of Christ, made to the first Sinners, to the personal Coming of the Son of God into the World, to bear the Name and Office of the Saviour of Sinners, and hath fully accomplish'd and clearly reveal'd unto Mankind this undeniable Truth, of the eternal
Pur-

The End for which

Purpose of God, to give Pardon, Life, and Salvation, through Faith in Jesus Christ, his only Son, who became Man, and died for the Sins of the World, and so satisfied the Justice of God for them, *that whosoever believeth on him should not perish, but have everlasting Life.*

III.

That great Saying, and most comfortable Truth, preached by Christ, witnessed by the Apostles, dictated by the Spirit of God, written by the Evangelists, confirmed by many Miracles, delivered by the Church by constant Tradition, and believed on in all Ages; this God requires me to believe, as a certain and infallible truth in it self, and by Faith it becomes to me saving and comfortable. It brings my Soul to see by the Law its own sinful and desperate Estate; it calls me off from my self and all Creatures, and assures me of immortal Happiness for ever, by adhering and relying upon Christ, and that free Grace of God in him and through him bestow'd upon my Soul.

IV.

This faith and trust in the free Grace thro' Jesus Christ, as it is first wrought by the Word of God and his Holy Spirit in my Soul, which is the beginning of this spiritual and eternal Life; so that it may be further

further nourished and strengthened to a farther degree of comfort and assurance, God hath, out of a wonderful Indulgence to our weakness and difficulty of believing, annexed to his Word these Holy Sacraments, as visible and most manifest Seals of this Covenant of Grace and Mercy, that the Soul might in no sort doubt of it, nor be discouraged at the sight of its own Sin and Unworthiness, when it sees the Love of God and its Pardon confirmed and assured to it, by all its Senses; and his Saviour, the great Worker and Teacher of this Salvation, by these sensible Means lively set forth in his Death and Suffering, and himself with all his Merits, personally offered and conveyed to its self in Particulars.

V.

This then is the End to which this Holy Sacrament, as other means of Grace is especially directed, that it may be to the Soul's spiritual Life of such efficacy, as Food is to the temporal of our Bodies, a means to maintain life, to encrease strength and inward comfort, to enable holy actions and cheerful obedience, to assure our hopes and affiance in the great Truth of God for the pardon of Sins, and bestowing the Son of God, Jesus Christ our great Redeemer, who is the Fountain and Conveyer of Life, thro' those Conduits of the
outward

outward means, to the penitent and believing Soul.

Secondly, *The Author by whom it was instituted.*

I.

It was the Lord Jesus Christ, the Saviour of the World; who being the Lord of Power, and the Jesus of Mercy, is both able and willing to make this holy Ordinance the means of that Mercy and Grace which he promiseth to us, which means are effectual to this supernatural End, not by any proportion of innate Virtue, or physical Efficacy of themselves, as Food hath to our temporal Life, by the common Rule and Ordination of Providence, but by a Spiritual, Divine, and most mysterious Appointment, instituted by our God and Saviour himself, whose Authority only could Institute, and whose Power only can make effectual his Institution, by uniting earthly, sensible, so small and unproportionable means, to so heavenly, spiritual, and excellent an End.

II.

So that in this great Mystery, tho' Reason assures us in the general Assent, that the Omnipotency of God can make effectual whatever Means he pleaseth in his Wisdom

to ordain, to an End, though never so unproportionable; yet for the particular demonstrating of the Matter of Efficiency, whereby such Means do certainly convey to us so great an End and Benefit, Reason is quite dazled and blind, having no ground to fasten upon, but devolving all the Work of this holy Mystery to Faith, which relies upon the Truth, Power, and Love of the Institutor Jesus Christ, who while he was yet on Earth, by a corporal and natural Presence conversing with Men, but chiefly with his choice and domestick Company, the Twelve Apostles, a little before his Death, instituted this Sacred Mystery, after his last Supper which he made with them.

III.

By the Evidence of this Sacrament, exhibiting himself to them, and all believing Souls, in such an extraordinary and eminent Degree of Comfort and Personal Assurance, as might greatly establish their Faith and Hearts, in the near and dismal Times of his Sufferings shortly ensuing, and after his Ascension might be a continual Memorial and Seal of the Covenant of Grace, Established in the Death of Christ, a support of the Faith of Believers, and a lively Token and Pledge of his Spiritual Presence with his Church, during his Bodily absence, till his Second Coming,

ing, as also a Badge of the Profession of the Christian Religion, and that mutual Love and Charity of Believers, who are all united by Faith to one and the same Saviour, of whom they are all Partakers in this One Sacrament, as well of the Invisible Grace, as the Outward and Visible Signs, *the Bread and Wine*.

Thirdly, *The Outward Means suitable to this End.*

I.

The Choice of which familiar Signs, made by our Saviour for the Outward Means, discovered a Wonderful Wisdom, and no less Love and Condescension to the Church, while he made Choice of such Things for the Representation of his greatest Grace and our Comfort, as best fitting this State of Senses and Infirmary, such as for the Community may be had of all Nations, and in all Countries, either by Native Commodities, as in most, or by cheap and easie Commerce with others, whose abundance may spare; though where the proper species of *Bread and Wine* cannot be had, those means of Nourishment which are proportionable may be used, so that no Nation or Man may think himself excluded from the use and comfort of this Sacrament of the Lord's-Supper.

II. For

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For their necessity, such as no Man in an ordinary way of Living can dispense with the want of them, and live long healthfully, implying that Food is not more necessary for sustaining this present Life, and Strength of the Body, than the Grace of our Lord Jesus Christ is for the supporting of the Life and Well-being of the Soul to all Eternity.

III.

For their Plainness and Simplicity, it is such as may take off Christians Minds from placing Piety and the Mysteries of Grace and Religion in any External Pomp and Vanity, which doth but dazle the Eyes and amaze the Senses, and detain Vulgar and Common Minds, by the Outward Glory of the Senses Objects, from that Inward retiring of the Spirit and Soul, to its proper and comfortable Objects, which are Spiritual, Invisible, and Intellectual, and far remote from the Senses, and abstracted from them. So that Christians cannot easily be so grossly and stupidly sensual, as to imagine any Efficacy in these small and simple Elements of themselves; no more than in Wax or Parchment, which not of their proper Virtue, but only of the Will of the Conveyer, have Power to Convey an Estate to the Receiver of them.

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For their proportionable suitableness and familiar Correspondency of Virtues and Efficiency: First, *The Bread and Wine*, being apt to nourish the Body by common Ordination of Providence: *The Body and Blood of Christ*, fit to nourish the Soul by special Ordination of Grace. Secondly, *The Bread and Wine* at a distance will not feed us, but must be personally applied by taking, eating, drinking, and digesting: *The Body and Blood of Christ*, look'd on only by knowledge, and historical speculation, will not profit the Soul, except by a lively Faith, which is the Hand, Mouth, and Stomach of the Soul, it accepts and takes hold on Christ, and applies his Merits to it self for Salvation.

V.

The Bread, after it passeth much violence of the Mill, Hand, and Fire, is made wholesome for Food; and the *Wine*, after it hath endured the torture of the Press, is prepared for Drink; *The Body and Blood of Christ*, not whole, entire, and unsufferable, but crucified and broken in his Passion, when he did undergo the Burthen of the *Sins of the World*, and was under the pressure of the Justice of God, and sacrificed for the Redemption of Mankind, under this

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Consideration is receiv'd by the believing Soul, for its Life and Comfort; looking on all these Sufferings of Christ, not as his own Demerits, whose Innocency was without *spot or blemish*, but as the Satisfaction of the Justice, *and appeasing the Wrath of God, for the sins of them that shall believe in his Name*; which work of Reconciling Heaven and Earth, God and Man, as Christ willingly undertook, so he fully performed, and is by God accepted in full discharge, whose Mercy to Man designed his only Son for this great End.

VI.

. For the Facility of the Performance, both in respect of Cost and Labour: The Indulgence of Christ seeking to render Christian Services to God, and the Offices of the Gospel, as easie and as cheap as might be, that neither the Cost nor the Pains might deter any from the frequent partaking of these Mysteries, the Comforts of which are the free Gift of God, and cost us nothing but acceptance; for the evidence and perceptibleness of them falling under the perception of our several Senses, by whose joint Testimony of their proper Objects, our Minds and Reasons, naturally gain the certainty and infallibility of natural Truths, whose Testimonies now by Christ's Institution are raised higher to
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VII.

The Body and Blood of Christ, broken and shed in his Death and Sufferings, which by these sensible Signs are clearly represented, and the Merits and Efficacy of his Death, as truly perceived, and as really conveyed by Faith to the Soul and Person of a Believer, for Life and Happiness, as the Nutritive Power and Virtue of the *Bread and Wine* is perceived, approved, and applied by the Senses to the Body, that as by one Sense of Hearing, Faith is begun, so by the other Four Senses in this Sacrament, it might daily be encreased and strengthened; there being not a greater Physical Certainty given unto our common Sense and Reason by our Senses, of the Truth of the *Bread and Wine* which the Body Receives, than there is a Theological and Sacramental Certainty given unto Faith (depending upon the Authority, Truth, and Power of the Institutor) of a real and most effectual perception of *the Body and Blood of Christ*, for the Nourishment of our Souls and Bodies to Eternal Life; that as our Souls are here helped by the Senses of the Body, and its Food in the way of a Natural and Momentary Life, so the Body may at last be saved by the Soul's Perception of

of its Spiritual Food, to Glory and Immortal Life.

Fourthly, *The Mystical Union, by which they effectually attain and convey to us that End and Benefit which is Propounded.*

I.

For the Sacramental Union of the Outward Signs, which are the proper Objects of our Senses, to the *Body and Blood of Christ*, which are the proper Objects of our Faith, this I conceive to be not by any Physical or Natural Union as the Fruit to the Tree, or the Effect to its proportionate Cause, nor yet by any Miraculous working of Omnipotency, in changing the substance of these Elements into the substance of *Christ's Body and Blood*, which makes the Judgment of Faith contradict the Judgment of the Senses, *which the Will of God hath appointed by the Law of Nature*, to give a true Testimony of their proper Objects, rightly dispos'd, and withal, do witness these be, *indeed, true Bread and Wine*, and the same for substance after Consecration, as they were before, tho' wonderfully different from their Use; neither is Faith ever commanded by any Divine Will, to deny or contradict the Truth of Senses, for the Substance and Nature of Things. Though it raiseth us far above them, and bids us look infinitely

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infinitely beyond them in a Divine and Supernatural Relation and Use annexed to them.

II.

Nor may Omnipotency (the common Retreat and Subterfuge) be so far extended by Humane Fancy and Imagination to maintain them, as to imply a necessary Contradiction in the Will of God, about one and the same Subject (which Will is but one and regular, setting Bounds to Omnipotency agreeable to it self) which cannot be avoided here, if we say that God's Will is in the way of Nature, that the Senses judge truly of their Objects, which they do here, and tell us jointly that they are *Bread and Wine*, and yet his Will is at the same, and about the same thing, that Faith should contradict the Senses Testimony, and believe truly that they are not *Bread and Wine*, but substantially *Flesh and Blood*, besides innumerable, monstrous, and most absurd Consequences and Contradictions which follow that Opinion, which all do infinitely Perplex and Torture the Minds of Christians: If the Opinion were granted, and all these Absurdities swallow'd by a wide and enormous Faith, yet were there no Advantage of Efficacy or Comfort gained to the Receiver, by a gross and carnal Eating and Drinking the *Body and Blood of Christ*.

III. If

III.

If those which crucified him had done so, or they who then believed in him, when he was slain, yet would they not any way have furthered their Soul's good, and Life, which can no more be fed with carnal and sensual Objects, than the Body with Light and Truth, which are of a spiritual Nature : Nor doth the first violent Act of Faith, which they require of a Receiver, in believing the essential Change of *the Bread and Wine into the Body and Blood of Christ*, make a Worthy Receiver, except his Soul, by a further Act of Faith, apply the Virtue and Merits of Christ's Death and Passion ; which is done effectually (without the Thought of Transubstantiation) by that Faith which we say is necessary for a Worthy Receiver, which doth as clearly Perceive, and as really Receive its proper Objects, the Truth and Merits of Christ's Death and sufferings, (to which no distance of Place or Time can be any Impediment) as the Sense doth its sensible Objects, which requires a fit Time and Distance for Perception.

IV.

As for the Sacramental Words given in the Name of the *Body and Blood of Christ* to the Consecrated *Bread and Wine* ; I believe them

them to be most True, in the Sence and Meaning of our Saviour; which Sence, I do not only guess at, or implicitly believe; but easily and plainly gather and understand by the like Expressions, both of our Saviour himself, and the Style and Phrase of the whole Scripture; which never makes such substantial Prediction of one thing to be another, by way of Transmutation of one into the other; but by Allusion, Relation, Similitude, Proportion, Designation of Use and Sacramental Union, or Application; no more than the *Paschal Lamb*, which was a Type and Sacrament of Christ and his Sufferings, was the very Substance of Christ, or that Rock, of which *S. Paul* affirms it was Christ, or that Christ is to be thought a natural Door, Way, Vine, Light, &c. all which he affirms to be himself, by a like manner of Speech; or more nearer, the Cup to be the *New Testament*, &c. So that Reason, Religion, and Rule of Faith, the Holy Scriptures, teach Christians to give (*commodam interpretationem*) a fit and agreeable Interpretation.

V.

Nor can we have a truer Interpreter of Christ's meaning than himself, who tells us that the Flesh profiteth nothing; (that is, in that the carnal and gross Acception)

but

but his Words are spiritual, and must have a spiritual Sense, which is suitable to the Nature and Capacity of the Soul; the Dignity of Christian Religion, and the Sacred Mystery; the Propriety of the Object of Faith, and the Style and Tenour of God's Word, which never enjoins us any carnal thing, horrible, or inhumane: For though the Letter may sound so, yet the Figure in the Words do relieve our Faith, and accommodate a fit and true meaning to such Words and Expressions; nothing being more usual than for the Spirit of God to set forth spiritual Things and Duties by corporal Notions.

VI.

So that as the *Bread and Wine*, by their natural Qualities and Virtues, are fit to represent the spiritual Efficacy of the *Body and Blood of Christ*, yet by a natural Power, are no whit able to impart to a Communicant the *Body and Blood of Christ*, with the Benefits of them to the Soul: So that our Blessed Saviour hath made choice of them for the first, and hath given to them a Sacramental Virtue, and a Supernatural Efficacy: For the second which they truly do as Remembrances, as Signs and Seals, really conveying to the believing and prepared Soul, by the concurrent Spirit and Power of the Institutor Jesus Christ, that

B

which

which in their Nature they do fitly represent.

VII.

Which is all that I conceive, I need believe of, or expect from this Sacrament, which is appointed only to strengthen and confirm that Faith in us by which we believe in *Christ crucified* for Life and Salvation; which Faith grounded on the Word, and wrought by the Spirit, is first confirmed and sealed by Baptism, and may be true, and sufficient to save a Christian, who never lives to come to the *Supper of the Lord*; nor hath any thought or use of Transubstantiation in this, no more than of the substantial change of the Water in Baptism into the *Blood of Christ*, which was never yet dream'd of: Yet our Saviour tells us, *John* the 16. *Except a Man eat his Flesh, and drink his Blood, he cannot have eternal Life*; which many have, who never eat of the most Holy Sacrament of the *Lord's Supper*, yet die Believers, and by Faith, have eaten the *Body and Blood of Christ* spiritually: Yet really without which, they could not be saved.

VIII.

Neither to secure Children of Salvation, in case they die before Years of discretion, need we resume the ancient, but erroneous Practice of the Church now long since abolished by all sides, viz. to put the Eucharistical

ristical *Bread and Wine* into the Mouths of Infants; which Error sprang from the gross and corporeal Interpretation of our Saviour's Words; not considering that every believer, either in the internal Disposition which is secretly wrought by the Spirits sanctifying Power, in Baptism, according to the Capacity of the Subject; in the real exercise and actuating of his *Faith which comes by Hearing* in his *Riper Years*, must necessarily, and doth effectually and really *eat and drink the Body and Blood of Christ* to Salvation, tho' they never come to receive in the Holy Supper; so that it is but one Christ, his *Body and Blood* the same crucified Saviour which is received in both Sacraments, and but one Faith for the kind, that lays hold and feeds on Christ, in them all only it receives degrees, and addition of strength in this of the Supper, the Word beginning the Life of Faith, and by it the Believer into Christ; the other maintaining and encreasing it to a further strength and assurance.

IX.

We deny not a true and real presence and perception of Christ's *Body and Blood* in the Sacrament, which in reality even they of the other gross Opinion, do not imagine is to Sense, but to Faith; which perceives its Objects as really according to Faith's

perception, as the Senses do theirs after their manner. I believe therefore, that in the Sacrament of the *Lord's Supper*, there are both Objects presented to, and received by a worthy Receiver; first, the *Bread and Wine* in their own Nature and Substances distinct, do remain as well as their Accidents, which are the true Objects of our Sense, and fit Signs to represent by them the inward Grace.

X.

Also there are spiritual, invisible, and credible, yet most true and really present, Objects of Faith; the *Body and Blood of Christ*, that is, *Christ Jesus himself*, whom by Faith I consider as suffering for my Sins, and cast my Soul by thy Mercy offered me by the Merits of his Death. These two Materials of the Sacrament are so united, that it may be truly said (not in a Gross and Physical, but Divine and Sacramental Sense) the *Bread and Wine* are the *Body and Blood of Christ*, and *Christ's Body and Blood* are *Bread and Wine*, John 6. *Meat indeed, and Drink indeed*, not by transmutation of Nature, but by a similitude of Vertues, and proportionable Effects, by a Sacramental Union and Relation depending upon the Truth, Authority, and Divine Power of the Institutor, *Jesus Christ*.

XI. Whose

XI.

Whose appointment of these Elements to such an use or end, and uniting them in this near Relation to his *Body and Blood* by the solemn Consecration of them, make up the firm and true Being of a Sacrament, which requires a Truth and Reality, both of the Signs and Symbols, and that which is by them represented and signified; also a Truth and Certainty of the Relation and Connexion one with another: So that I receive not only *Panem Domini, the Bread of the Lord*; but also, *Panem Dominum, my Lord Jesus Christ, the true Bread of Life eternal to my Soul and Body*; this latter, as truly and really as the former, together with all the Benefits which flow from Christ.

XII.

On the other side, who so unpreparedly and irreverently, and so unworthily receives the one, contracts a Guilt of Damnation for neglect, indignity and irreverence offered to the other; that is, *the Body and Blood of Christ*, which Faith only discerns and receives in this great Mystery: And whoso violates and contemns the Seal and authentick Letters of the King, becomes guilty of indignity and offence to the Authority and Majesty, which is not only restrained to his Person; but also inseparably annexed to any Sign or Token

by which he is pleased to manifest his Royal Will and Pleasure, thus rightly informed as I hope in the Nature of this Sacrament, what it is in it self, what it may be to me, of how Divine a Myſtery and Dignity it is in it ſelf to my Soul, either of Comfort and Salvation in a Worthy Receiving, or of Guilt and Damnation in an Unworthy Receiving of it.

Fifthly, How we Ought to Prepare our ſelves.

I.

Which is by laying my Hand upon my Heart, and feeling how the Pulse of my Soul beats; whether doth it move as quick now I am thinking of my Maker, as it doth when my Thoughts are upon the World; that which God and my Conſcience require of me, is that I conſider my ſelf, the State and Condition of my Soul for what is paſt, of my Will and Affections for the Preſent, of my Purpose and Intention for the Future; to all which, it is neceſſary that I have a Regard; and by a Self-Examining, ſee what fitneſs there is in me, answerable to theſe Holy Myſteries, and the Grace of God by theſe offered to me, and moſt effectually Conveyed, except the Unpreparedneſs, and Indispoſition of my Heart do fruſtrate and put an Obſtacle.

II. In

II.

In the Contemplation of my self I may not, nor can avoid the sight of that which makes me Unworthy of God and my self; that is, my Sin, and that Evil both of my Inclinations, to which I am Conscious, I know by long and miserable Experience, that in me dwelleth no good of my self, but *Proneness to Sin* at the best, oftentimes a Violence and Power of Sin, which makes me not only Passive, as in Temptations, but Active in the Will to do and delight in Sin: This my Conscience witnesseth with so much Truth, in so many unhappy Instances, and with so many just Aggravations, that nothing appears to me more numerous, more unreasonable, more to be abhorred than my Sins, nor more miserable than my Self.

III.

I know by an inward and undeniable Dictate, that since I have my Being from and Dependence upon a higher and better Being than my Self, it is most Just I should be at his Will and Disposing, whose Power is not greater above me, than his Goodness is abundant towards me, and his Wisdom perfect in giving Laws to me, for the ordering my Being according to his Will and Word, the perfect Rule of Holiness,

and the only and certain Way to Happiness ; that nothing can be more Injurious, Injust, Ingrateful, than for a Creature to Offend against the Will of his Creator, who as he is the highest and happiest Good ; so on the contrary, Sin in me must needs be the lowest Evil, and sink me to the deepest Misery, by setting me at an eternal distance from the Love and Favour of God (which is Life it self) as an Object of his Hatred and Eternal Displeasure.

IV.

So that when I look upon the Deformity of my Heart and Life, comparing them with the Beauty of Reason and Religion, wherein the Image of God infinitely appears in Holiness and Goodness ; I have cause to admire that infinite Patience, which hath so long with-held the Hands of Justice from punishing and damning a Creature, I doing and deserving so much ; and to deplore my own depraved and damnable Estate, over whom Sin so far prevaileth and exerciseth his Tyranny, that neither my thoughts, words nor actions, natural, civil nor religious, do escape the Brand or Blemish of it : So that it is not only Ignorance, Forgetfulness, or Suddenness that gives Sin advantage against me in many Vanities, Passions, and Omissions ; but a Predominancy and high Hand, where-

wherewith oftentimes I am led away Captive to sin with such violence, that neither the force of Reason, nor better Resolutions and Purposes are sufficient to rescue my Soul from the Speculation and Practice of that which should not be thought, much less done with the least Delight and Pleasure, since it is displeasing to God.

V.

So that I see not only a habitude and propensity to any Sin, which is often restrained thro' want of matter of occasion to make it flame into Action; but an Empire and Rule of some, whose Power excites by innate Disposition, and confirm'd by Custom, seems to have made an utter Conquest of me; and does compel me against all my Knowledge, Prayers, and Vows, to exchange my Soul's Happiness in the Love of God and Christ in Heaven, for a Moment of earthly Content, for a sensual imaginary Pleasure; which when the Dream of this Life is past and vanish'd, and by that immutable Law of Mortality, I am compell'd to leave the World and all Things in it will betray me to endless and irrecoverable Misery. In the mean time, it estranges my Heart from the Care, Intention and Delight, which I ought to have in Holy Duties, and Conversation with God and his Holy Spirit. It robs and

deprives my Soul of all that Joy, Peace, Hope, and Affiance I might have in that Service, Love, and Favour of God, detaining my Mind in such degrees of Ignorance, as may render my Sins less odious unto me, and make me less sensible of my Misery, and want of Mercy, hardening and confirming my Will against those pious and good Motions, by which the Spirit of God oftentimes attempts to loosen it, to an ingenious submission to God and his Will, disordering my Affections, and diverting them from those right Objects, which Reason and Religion propound, and my own Conscience cannot but approve.

VI.

Which makes my Sin out of Measure sinful and dangerous, so that in the Shame and Confusion which this Sight of it self casts upon my Soul, I have enough to do, to see and weigh my own Unworthiness, and fill my Conscience with that Fear of the Wrath of God, and Horror of Eternal Judgment, which I confess, might justly punish all my Sins with Despair; and it, as the greatest of all Sins with Damnation: And beyond these Thoughts I could not, I durst not go in this Gulf of Sin, and the Apprehensions of my Misery, should I sink, not daring to send up the least Thought to Heaven for a better Estate,
nor

nor apply my self to the Means of an Use of Happinefs.

VII.

If I did not see by a Divine and Glorious Light of Truth, a Hand of Mercy, and Means of Recovery, and Salvation stretched out to me, and assuring me by the unerring and undeceivable Veracity of God, and the Infallibility of his Promises; that his Thoughts are Thoughts of Mercy and Pardon to sinful Mankind, that he hath graciously found a way of satisfying his Justice, and taking off the Guilt and Punishment of our Sins from our Souls by the Sufferings of Jesus Christ, God and Man Transferring the Guilt and Punishment of our Sins to him, and Imputing the Merits of his Righteousness to us, upon Condition we Believe on him, and cast our Souls, how sinful soever they be, into the Arms of his Mercy, and by the serious Apprehension of this infinite Love and Goodness be won from the Love of Sin to Repentance and Amendment of Life. Upon this Truth and Grace Revealed by God to his Church, and my Soul in particular, I lay hold and cast my self with all the Guilt and Burthen of my Sins, what Aggravations soever for Number or Quality they admit, being assured that they are infinitely less than the Mercies of God, and
Merits

Merits of Jesus Christ. This wonderful Truth of God, which I dare not, I cannot deny this Mercy, which above all Things I need, adds new Mercy to my dead and languishing Soul; this represents God to me in the Face of Jesus Christ, as the highest Good, most to be desired, loved and admired.

VIII.

This shews me my Sin in the true Colours of Ingratitude, Vileness and Unworthiness against that Mercy, which offers Pardon for my Sin, against a Saviour who hath died for me. This stirs up Hatred and Resolution against Sin, out of a principal Love and Apprehension of a wonderful Desert and Obligation of Love and unspeakable Kindness to me: That as I have the greatest Cause that can be to be humbled in the sight of my sin and self, so that the surest ground that can be, whereon to settle my Faith and Comfort, is the Truth and Mercy of God, which by the Word, Spirit, and Son of God, is assured to me; that although by my Sin I have highly displeased and dishonoured God Almighty, yet by my trust and believing in his Truth, and Promises of Pardon and Salvation through Jesus Christ, I shall greatly please and honour him, giving him *the Glory of his Grace and Mercy*, by sealing to his Truth; which to question or deny, or not to believe, is to make all my other Sins unpardonable,

donable, and add a Sin of a higher Nature than any I have yet committed ; that is, Unbelief, or giving God the Lye ; and its inseparable Companion, Impenitency.

IX.

Won therefore, and melted by this great, certain, and preventive Kindness and Love of God, which in no sort I could deserve, yet cannot deny or doubt of, I grow daily to see more clearly, and embrace more firmly and affectionately the Goodness of God to my Soul ; and from thence to a more tender Sense and greater Detestation of Sin ; not so much now daring to sin, as not willing to sin ; denying the Motions and Occasions to sin, not so much out of Fear of Punishment, as a Love to please, and an extream secret Shame of returning Evil to such wonderful Goodness ; abhorring Sin, not so much for the Evil which follows it, as for the Evil which is in it, and Deformity and Vileness of it, which I see by the Glimpse of that Beauty and Loveliness, which I discover in Holiness and Vertue, the Image of God, the highest Ornament and Happiness of the Creature.

X.

Thus in some Degrees freed from the Fear and Love of my Sin, holy Desires and
good

good Affections (as Followers of the Sun's Accession in the Spring) begin to arise in my Heart ; and though they suffer a great Allay by the Earth of the Body, in which the Soul is planted, yet they assure me that the Spirit of God hath moved upon that *Chaos* (the Deadness and Barrenness of my Soul) and by a secret but most effectual Influence, hath made me a new Creature, by ingrafting me into the Tree of Life, Jesus Christ ; and washing me in that pure Fountain of his Blood which was shed for the Remission of my Sins. Thus now, I desire nothing more than daily to attain a fuller Sight and Capacity of this admired Mercy ; that as my Knowledge, in the Greatness and Truth of it, encreaseth, so my Faith in the applying of it may be strengthen'd, my Affections in the thankful Return of my self may be inflamed, my Charity and Vertue towards others may be excited, glad to have Occasions really to express my Love, Pity, and Forgiveness of others, that grateful Sense I have of God's Love to me in Christ.

XI.

And that the whole Course of my Life may be so ordered, as becomes one who is united to the Son of God, not only by the Community of the humane Nature, but by the Efficacy of the same Holy Spirit,
and

and raised to Hopes of the same Glory, and Happiness; that now nothing is more acceptable to me, than to meditate on this great Mystery of Man's Salvation; nothing more delightful than the Thoughts of God reconciled to me in Jesus Christ; nothing more welcome than the Use of those Means, by which God doth further confirm and assure this Mercy and Truth to my Soul, whose many Failings, though they often shake my Confidence, and obscure my Comfort; yet the Sight of the Promises, and the Seals of the Sacrament annexed to them, in which I behold Jesus Christ crucified, does again establish my Heart, and assure me, that the All-powerful Love and Grace of God, will not be overcome by the Sin and Wickedness of Man, but will effectually repair the Breaches of my daily Infirmities, and satisfy the Doubtings of my misguided Conscience, and further assure me of the Pardon of my Sins, and Interest in his Love and Favour, by the renewed Use of his sacred Ordinances.

XII.

To which he calls and invites me, both by the outward Overture of fit Occasions, and inward Incitation of good and earnest Desires to partake of them as the Pledges and Conduits of my greatest Comfort and
Happi-

Happiness, which Happiness I esteem and seek after, not only in a Freedom from the Punishment and Misery of my Sin, but from the Power of, and the Pleasure that seems to be in Sin; nor do I count it a less Degree of Grace and Mercy which enables me to serve and love him, than that which saves me from Hell Torments; nor do I come to the Sacrament, only to quit the Score of my Sins, but to get Strength and Grace against them, to deny, mortifie, and overcome them which above all things that the World accounts, will I most abhor, and desire to avoid; and am most grieved if I do not make new and re-inforced Vows and Resolutions between God and my Soul, against my sinful self, which although I have often failed to keep as I intended, yet I am not quite overcome, while I truly desire, pray, and endeavour to get the Victory, and am never more displeased, than when I fail of it.

XIII.

Thus having tried and renewed my Repentance by my Sighs, Sorrow, and Humiliation for Sin, my serious Purpose and earnest Prayer against Sin, my Faith by my Love of God, Dependance upon him, Submission to him, Desire to please him, arising out of an Apprehension and Persuasion of his Love to my Soul, my Love
to

Prepare our selves.

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to God and my Saviour, by my Hatred of Sin; fear to, and Grief for offending by my Love of his Servants, delight in his Word, Zeal for his Truth and Glory, and earnest Desire and stedfast Hope to enjoy him, and by my particular Appetite and Desires to this Holy Sacrament, as a special Means of Communion with my God and Saviour, and partaking of his Grace. My Charity and Love to others, by my Care and Endeavour, by all means to further their Souls Good by my affectionate Prayers for them, though they have deserved ill of me, by my Tenderneſs of giving Offence, my Slowneſs to take Offence, by my Grief when any ariſes, by my Proneneſs and Joy in reconciling: And though I find all theſe Graces in me, but in weak and ſmall Degrees of Infirmity and many Imperfections, nay, a contrary Power daily oppoſing and with much Impatience, ſtriving to break the Cords of pious and ſolemn Reſolutions I am (as well becomes me) humbled and emptied of all Opinions of my ſelf.

XIV.

Yet am I not diſcouraged from coming, ſince what did moſt deter me in it ſelf from coming to Chriſt, my Sin and Unworthineſs, is by the Operation of Faith, made as the greateſt Incitement to provoke
me

me to come, being one whose great Wants and Unworthiness will afford a fit Subject, whereon to magnifie the Riches of that free Grace and infinite Mercy, which becomes the Majesty of God, and may answer the Merits of our Saviour, from whom as a Principle of a new Life, I expect all the Grace, Comfort, Strength, and Happiness, which I want, and to whom I give the Glory of all that I enjoy, who as the Head derives to every part of the Body, the Church, Life, Motion, Health, and whatever is in his own Fulness and Perfection, whose Love and Compassion to my Soul to all Eternity, will be too little to comprehend and magnifie.

XV.

Which that I may more fully discover, have a more lively Assurance of, be more thankfully affected, and live more worthy of it, I repeat again this sacred Memorial and Seal of his Love and Mercy, having first fought by frequent, earnest, and humble Prayer, and in some measure obtain'd the Assistance of his Holy Spirit, which by its preparatory Grace stirs up earnest and hungry Desires to receive, renew his habitual Graces planted in my Heart, Knowledge, Faith, Repentance, Love of God, Charity to others, and Thankfulness by actuating anew ; before I receive Assistance

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Assistance in receiving by sacred, devout, and penitent Meditations, seals and testifies to my Conscience, my Acceptance and Efficacy of receiving, by Encrease of Holiness in my Heart, and Care of better Obedience in my Life after the surest Evidence, and truest I can have or expect, of my worthy Receiving.

XVI.

Having thus faithfully discharg'd my Duty and Conscience in the way of Preparation to the Sacrament, though still conscious to, and humbled in, the Consideration of my own Unworthiness in any Proportion to the great Good I aim at ; yet I will not deprive my self of so near and inestimable a Comfort, by refraining ; nor dare I so far distrust the Mercy of God and Dignation of my Saviour, who propounds not my personal Worthiness, (in a strict Sense,) as the Object of my Comfort, and hopes in coming, but his gracious Acceptance, and merciful Indulgence, such indeed as becomes the infinite Goodness and Honour of the Christians God and Saviour.

XVII.

The same holy Frame and devout Temper of Spirit, I labour to continue in my receiving, carrying my Faith, by the
visible

visible Representations before me, and giving to me to behold its invisible, but most credible Objects, Jesus Christ crucified, and dying for Sin, whose Love and Merits I consider with as great an Obligation of Love, Thankfulness, and Obedience, upon me, as if he had laid down his Life for me alone : These Meditations raise me to Thankfulness, to Admiration, to Exaltation of the Love of God my Saviour above all.

XVIII.

Finally, So I endeavour to receive this blessed Sacrament, as if each Opportunity were my last, as if I were to appear before God in Judgment, that in the Power of that Grace I there receive, I may live the Remainder of my short Life, vertuously and holy in the Hope of its Reward, and Perfection in Heaven, I may die willingly and chearfully in the Merit and Righteousness of it ; I may attain to the Resurrection of the Just, appear justified before God at the last and great Day, and obtain the Consummation of All in that glorious Estate of Immortality with God and Christ in Heaven.

XIX.

The Duty of Examining my self is by Precept, clearly enjoyning me by the Spirit of

of God ; let a Man therefore examine himself, and so let him eat of that Bread and drink of that Cup, 1 Cor. 11. Chap. 28 Verse, which alone were enough to exact my performance ; but since all the Commands of God, who is the most perfect Reason to rational Creatures, are most reasonable, though oftentimes Ignorance or Blindness doth not, or will not discover it, to the Equity of this Injunction my own Reason must needs subscribe ; for knowing that every Thing is receiv'd according to the Capacity and Disposition of the Recipient, and that a worldly Sensual and meer humane Mind is unapt to receive things Intellectual, Spiritual, and Divine, and perceive Objects, the Soul Receiving no more of its Objects, whatever they be, than it doth by Intention and Design apply himself to them.

XX.

It must needs be that unpreparedness through Ignorance or Inconsideration of what I do, cannot but frustrate my Soul of the good end of any Action, and most of all, in so sacred and solemn a one as this is, which concerns my Soul's good in so high a Nature, and the negligent Performance of it must needs render me guilty of a great Sin of prophaneness and irreverence towards the Majesty, of Ingratitude towards the

the Mercy of my God and Saviour, whose Ordinance this is, and with whom in it I have to do; besides, I am conscious to my self, that altho' for the Habits of Grace and general purpose of Heart, I may be, or strive to be, at no time utterly indisposed, to the Service of God in Holy Duties, as they are presented to me in private or publick Occasions; yet I see, not without some degree of Sorrow and Humiliation, that thro' the Variety and Distraction of secular Affairs, and the Cares that attend them, the Commotions and suddenness of Passions and irregular Affections, the common Burthen of humane and corporal Infirmities, the multitude and vanity of sensual Objects and Desires, Sin daily prevails upon me, and my Mind is much taken off from that constant regard and delight which I would and ought to have of God and his Commands, and becomes indispos'd to holy Duties.

XXI.

By all which, my Faith and Hope in God, my Saviour, is much weakened and undermined, while my Understanding grows dim and clouded, in the knowledge of them, my Memory is blotted and defac'd in its Notions and Impressions of them, my Will is declined and warped from its Conformity with them, and my Desires are cool and indifferent to them, as
Objects

Prepare our selves.

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Objects of a pure and remote Nature, of a sublimer Speculation and Pleasure, than these which are present and fall under the Senses, to which our Souls have a daily, nearer, and more easie access ; so that my Conscience tells me by the Light of Nature, that it is necessary for me to recollect my Soul, by a special and renewed preparation whenever I approach these holy and extraordinary Duties, to recover the lost and forgotten Notions, to clear that Dimness, which the Light of Knowledge hath contracted, to rectifie the Swervings and Obliquities of my Will, to compose the Levity and Extravagancies of my Thoughts, to re-inflame the coolness and deadness of my Affections, to re-inforce my Vows and Resolutions against Sin: in a word, by unfeigned Repentance and renewed Sorrow, by a serious Meditation of God my Saviour, my self, and the Means of Communion between us, by frequent and fervent Prayer, to settle and re-establish my Faith and Hope in the Mercies of God, and the Merits of Christ, to wind up, and raise my Soul judiciously, to see seriously, to intend earnestly, to desire successfully to obtain the Hope and Comfort of my eternal Happiness, which is that great and highest End, to which this, as all other holy Actions are by Divine Ordination appointed.

XXII. This

XXII.

This then being the present State of my Soul in this vale of Mortality, both of its self by an innate Burthen, always sinking and declining toward the Creature, and besides wanting not many Temptations which daily seek to quench, depress and indispose it from aspiring to Heaven, its supernatural End and Happiness; it is necessary for me, before I use the Means which may advance me towards that End, to take a survey of my Heart, by examining both the Register of my Conscience for sins past, and the present State and Disposition of my Will, as also my after Purposes and Intentions how they stand inclined to Good or Evil; to God or the Creature, to things of this Life, or that to come, that so I may recover what I have lost, renew what I am decayed in, repent what I have offended in, and reform what I have failed in, obtaining what Grace and Power I want, and daily advance to what high measure and ability I can, till I attain the End of my Prayers, and endeavour the Glory of God in the Salvation of my Soul.

XXIII.

I examine my Understanding, what Thoughts and Conceptions I have of this Holy Sacrament; for if in this I am either
grossly

grossly Ignorant or damnably Erroneous, I must necessarily miscarry in my receiving, and fail of my Duty and its End; nor will the goodness of my Intentions, or devoutness of my Affection, which cannot be lively and hearty, but flashy and languishing; true and sound Knowledge being the Fuel which feeds the Flame of good and constant Affections: Those, I say, countervail so gross Defects in my Judgment, but as in Physick, misapplying in the use, must needs follow mistaking in the Doctrine and Nature of it, although I do not aim or presume to attain a full and exact comprehension of this great Mystery in the manner of its being and working, which is most secret, divine, and spiritual in the cloud and dimness of Mortality; this knowledge then of this great Mystery, I conceive necessary to be had, and I hope to be true and agreeable to the Nature of the thing, and the Will of God revealed concerning it.

Rules and Directions to a Week's Preparation.

I.

When thou hearest the Warning read in the Church by the Minister, consider and contemplate with thy self that God Almighty hath sent forth his Servant to bid thee to this great Supper, where not

50 **How we ought to prepare, &c.**

his fat Oxen are killed, but his only beloved Son and thy dear Saviour (who was crucified on the Cross for thine and for the Sins of the whole World) is offered to thee to feed upon in thine Heart with Faith and Thanksgiving; therefore to fit and prepare thy self for this Royal Feast, thou must put on the Wedding-Garment, and cast off those filthy Rags, thy Sins, from thee, and desire of God that he would remove them as far from thee as the East is from the West, and to remember them no more.

II.

Thus by a serious and narrow search into thy Heart thou may'st become a worthy Receiver, and eat and drink this spiritual Food with comfort, to the Benefit and Improvement of thy immortal Soul; but if, on the contrary, thou receive it unworthily, thou eatest and drinkest thy own Damnation, not discerning the Lord's Body; therefore examine thy Heart, and search and try thy Ways, and turn to the Lord. How canst thou tell but this is the acceptable Time of working out thy own Salvation? Therefore work now while it is Day, for the Night cometh wherein no Man can work; use all possible Means and Endeavours to receive the same worthily, and endeavour to purge thy Conscience from dead Works, to serve the Living God; and

Morning Devotions.

51

so will I conclude this Section in the words of S. Paul, *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup.*

Morning Devotions.

Monday Morning, and the rest of the Week, when you first awake, lift up your Eyes to God, and say,

I lift up mine Eyes to the Hills, from whence cometh my help.

Open thou mine Eyes, O Lord, that I may see the wonders of thy Law.

My Voice shalt thou hear betime, O Lord: Early in the Morning will I direct my Prayer unto thee, and will look up.

At your Up-rising.

In the Name of God the Father, who created me; God the Son, who redeemed me; and God the Holy Ghost, who sanctified me. *Amen.*

I arise from my Bed of Rest, to praise and glorifie him, the Preserver of all the World. He of his infinite Mercy and Goodness, bless and keep me, this day and for ever. *Amen.*

I laid me down and slept, and rose up again, for the Lord hath sustained me.

Then kneel down, and say this Prayer.

PRevent me, O Lord, in all my Doings, with thy most gracious Favour, and further me with thy continual Help, that in all my Works begun, continued, and ended in thee, I may glorifie thy holy Name; and finally by thy Mercy, obtain everlasting Life, through Jesus Christ, my only Lord and Saviour. *Amen.*

O Lord, my heavenly Father, Almighty and Everlasting God, who hast safely brought me to the beginning of this day, defend me in the same with thy Power, and grant that this Day I fall into no sin, neither run into any kind of Danger; but that all my Doings may be order'd by thy Governance, to do always that which is righteous in thy sight, through Jesus Christ my Lord. *Amen.*

O God, who art the Author of Peace, and Lover of Concord, in knowledge of whom standeth my eternal Life, whose Service is perfect Freedom; defend me thy humble Servant, in all assaults of my Enemies, that I surely trusting in thy Defence, may not fear the Power of any Adversaries, thro' the might of Jesus Christ my Lord. *Amen.*

Almighty God, the Fountain of all Wisdom, who knowest my Necessity before I ask, and my Ignorance in asking, I beseech thee to have Compassion upon my Infirmities,

Morning Devotions. 53

ties, and those Things which for my Unworthiness I dare not, and for my Blindness I cannot ask, vouchsafe to give me for the Worthiness of thy Son Jesus Christ my Lord. *Amen.*

Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; I beseech thee mercifully to encline thine Ears to me that have made now my Prayers and Supplications unto thee, and grant that those Things which I have faithfully asked according to thy Will, may effectually be obtained, to the Relief of my Necessity, and to the setting forth of thy Glory, thro' Jesus Christ my Lord. *Amen.*

O Almighty God, behold me a wretched Sinner here prostrate before thee, do with me as seems best in thine own Eyes, only give me a penitent and a patient Spirit to expect thee, and make this my Service acceptable to thee while I live, and my Soul ready for thee when I die. *Amen.*

Our Father which art in Heaven, &c.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy, be with me, and remain with me this Day, and for evermore. *Amen.*

Read the Psalms appointed for the Morning Service, and the First and Second Lesson.

*Devotions for the Evening, for every Day
in the Week.*

Evening EJACULATIONS.

O Lord, let my Prayer be set forth in
thy Sight as Incense :

And the lifting up of my Hands as an
Evening Sacrifice.

My Trust and Hope hath been in thee
all the Day long, and under the Shadow
of thy Wings shall be my Refuge Day and
Night for ever.

Lighten mine Eyes, O Lord, that I sleep
not in Death.

Almighty God, who hast made the Day
for Labour, and the Night for Rest, let
thy Son's Blood cleanse me from this Days
Guilt, that I may sleep in thy Peace, and
rise again refreshed and preserved by thy
Favour, thro' Jesus Christ my crucified
Saviour. *Amen.*

O Eternal God, who hast preserved me
this Day from many Sins and Dangers,
for which I humbly magnifie thy holy
Name, for thy Grace and Goodness to-
wards me, beseeching thee to forgive me all
the Errors of this Day, whereof my Con-
science doth, or may accuse me, and grant
that those Things which by my Frailty
I have committed, may be, by the Help
of thy Spirit, more carefully avoided ;
that

Evening Devotions. 55

that I may ever walk in thy Favour, and under thy Protection ; and now rest and lye down in thy Peace, and at last, come to thy heavenly Kingdom, through the Merits and Mediation of Jesus Christ.

Amen.

O God, from whom all holy Desires, all good Counsels, and all just Works do proceed ; give unto me thy Servant, that Peace which the World cannot give, that my whole Heart may be set to obey thy Commandments ; and also that by thee, I being defended from the fear of my Enemies, I may pass my Time in Rest and Quietness, through the Merits of Jesus Christ my Saviour. *Amen.*

Lighten my Darknes, I beseech thee, O Lord, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son my only Lord and Saviour.

Our Father which art in Heaven, &c.

The Peace of God which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ my Lord : And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me this Night and all the Days of my Life, at the Hour of my Death, and at the Day of Judgment. *Amen.*

When you lie down, say,

I Will lay down my Head in Peace, and take my Rest, for thou only, O Lord, makest me to dwell in Safety.

Into thy Hands I commit my Soul and Body, keep me for thy Mercy's sake.

On Monday Morning, and every Day in the Week, use these Ejaculations.

LORD, what is Man, that thou art mindful of him, and the Son of Man, that thou regardest him?

Thou madest him lower than the Angels, to crown him with Glory and Worship.

Behold, I was shapen in Wickedness, and in Sin hath my Mother conceived me.

Thou shalt purge me with Hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Turn thy Face from my Sins, and put out all my Misdeeds.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy holy Spirit from me.

O give me the Comfort of thy Help again, and establish me with thy free Spirit.

Let the Words of my Mouth, and the Meditations of my Heart, be now and ever-

Monday's Preparation, &c. 57

evermore acceptable in thy Sight, O Lord,
my Strength and my Redeemer.

*A Preparatory Meditation upon the most Holy
Sacrament of the Lord's-Supper.*

I.

O Who will give to my Head Water,
and to my Eyes a Fountain of Tears,
that I may weep Day and Night for my
Sins and Ingratitude towards God my
Creator! Consider, O my Soul! the Mul-
titude of God's Benefits bestowed upon
thee, and be thou confounded and ashamed
of all thy Iniquities; consider who thy
Creator is, and who thou art; how he
hath behaved himself towards thee, and
what ingrateful Returns thou hast made in
Requital to him. Thou hast made me,
O Lord, when I was not, and that ac-
cording to thine own Image, and from
the very Instant of my being, hast been
my God, my Father, and my Deliverer,
and with the Benefit of thy Providence
hath preserved my Life, even to this
present Moment.

II.

But because these Things, O heavenly
Father! cost thee nothing, to bind me
more fast to thee, thou hast given me a
Present which cost thee dear; thou didst

58 Monday's Preparation to

come down from Heaven to seek me, in all those ways in which I had lost my self; by thy Captivity thou hast loosed my Bonds, and by delivering thy self into the Hands of Sinners, thou hast delivered me from the Power of the Devil, and by taking upon thee the Form of a Sinner, thou hast destroyed my Sin; these Things thou didst to allure and bind me unto thee, and to strengthen my Hope, to make me detest and abhor Sin, by beholding what thou hast done and suffered, to overthrow the Kingdom of Sin; O how can I without Tears call to Remembrance, how oftentimes thou mightest justly have bereaved me of my Life! how many thousand Souls now peradventure burn in Hell, who have less sinned than I, and yet I burn not there! how then can I be so ungrateful, as not to prize the large Extent of that Mercy which cannot be comprehended?

Monday Morning :

A Preparatory Prayer to the Holy Sacrament.

I.

O Almighty Lord God, thou hast called me to thine Holy Table, and hast set out a part of consecrated Bread and Wine for me; I acknowledge my Ignorance, that I must be instructed by such Means,

Means, as thou in thy Bounty hast appointed for me ; and I acknowledge thy Divine Goodness, that thou vouchsafest me to be taught by those Means of Grace, whereby I may come to that of Glory. I do hear thy Word, and thy dear Son is offered unto my Ear ; I receive this Sacrament, and now he is offered unto my Eye in the Testimony of these two Witnesses, this Truth is established in my Heart, That my Saviour suffered Death for my Sin.

II.

As it hath pleased thee thus to offer me thy Favour, so I beseech thee give me that Grace whereby I may walk worthy of it. Am I thus invited to the heavenly Banquet, to the Table of the King of Kings ; O let me not go without my Wedding Garment, lest the Bridegroom of this Feast say unto me, How cam'st thou in hither, without thy richest Vestments, which are suitable to this great Solemnity ? Thou hast now commanded me to examine my self, and let me now try and examine my Heart, and be acquainted with it, whereby I may find out all my spiritual Wants and Necessities, and look how I stand in thy Sight by making a severe Scrutiny into my self. The Jews would not eat with unwashed Hands, dare I eat with an unwashed Heart ? They would not drink but their Vessels must

60 A Prayer before Examination.

must be purified, and dare I now drink, and my Soul not purified? Before the Pass-over they sanctified themselves, and before this Sacrament, shall not I now prepare my self? I desire to do it, Lord, help my Desire, lest eating and drinking unworthily, I eat and drink my own Damnation.

A PRAYER before Examination.

I.

O Holy Jesus, who art a merciful Embracer of true Penitents, but yet a consuming Fire to obstinate Offenders, I am now preparing my self to come to thy holy Table, unfeignedly confessing my own Unworthiness committed against thy Divine Majesty, I have sinned against thee many ways, and that since I received this most holy Sacrament; I have not known thee in thy Word, beheld thee in thy Works, apprehended thee in thy Son, served thee in thy Spirit, apply'd thee by Faith, feared thee for thy Justice, nor admired thee as I ought, for thy great Mercies. I have not frequented thine House, heard thy Word, laid it up in my Heart, nor practised it in my Life as I ought to do; I, even I, by the Lusts of my Eyes, the Lusts of the Flesh and the Pride of Life, have dishonoured thy great and glorious Name, and when thou hast forgiven me Ten thousand

A Prayer before Examination. 61

and Talents, I would not forgive my Brother an hundred Pence.

II.

As one Deep calls upon another, the Depth of Misery upon the Depth of Mercy, what shall I say unto thee, O thou Preserver of all Men! much more what shall I do to inherit eternal Life? I will arise and go unto God my Father, and say unto him, Father, I have sinned against Heaven and in thy Sight, and am no more worthy to be called thy Son; but thou hast said, That he which hideth his Sins shall not prosper, but he which confesseth them shall obtain Mercy. I confess, and am truly sorrowful, I have sinned; Lord, pardon and forgive me all my Sins, and grant that in the whole Course of my Life hereafter, I may live to the Honour of thy Great Name, and to the Comfort and Salvation of my own Soul.

III.

O Lord, give unto me now a broken Heart, a contrite Spirit, a sorrowful Soul, and a Mind hungriſg and thirſting after Jeſus Chriſt and his Righteouſneſs; give me, I beſeech thee, Grace to know thee, the only true God, the Creator and Preſerver of all Mankind; O give me Grace now to feel the Burthen of all my Sins,
and

62 A Prayer before Examination.

and thou that wilt speak Peace unto my Soul, and say unto it, Thou art my Salvation; O let me be eased of this Lump of Sin, by washing it away with the Blood of thy dear Son; I do believe, Lord, help my Unbelief: I am sorry for my Sins, make me to be heartily and unfeignedly sorrowful; I promise to live nearer to thee than ever I have; give me Power to perform my Promise. I forgive all that have wronged me, even as thou for Christ's sake hast forgiven me; let this Forgiveness of mine be without Dissimulation; and, Lord, grant that I may humble my self, under the Sense of my Ignorance and Dulness, and Weakness, and Wickedness, and spiritual Deadness of Heart, and having emptied my self of my self, I may receive of thy Fulness, Grace for Grace; in whose Name I put up these my imperfect Prayers;

OUR Father, which art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done on Earth as it is in Heaven; give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil. Amen.

Still upon your Knees, say,

Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid, cleanse the Thoughts

Self-Examination by, &c. 63

Thoughts of my Heart, by the Inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. *Amen.*

Some HEADS of Self-Examination by the Ten Commandments, to be expressed on your Knees.

I. Commandment.

GOD spake these Words, and said, I am the Lord thy God, thou shalt have no other gods but Me.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the I. Commandment.

If I have not absolutely denied God's Being, or in a gross manner renounced him by Apostacy; yet,

Have I not been angry with the Almighty, murmuring and complaining against him, in an Adversity or Trouble which he hath been pleased to lay upon me, as though he were not just and merciful?

Have I had such a Confidence and Trust in God, as I ought to have had, together with such a Strength and Consolation, as ordinarily a lively Confidence brings with it?

Have I not put all my Confidence in the World, and on Things which belong to

64 Self-Examination by

to it, fearing Man, who can only kill the Body, more than God, who can cast both Soul and Body into everlasting Torments ?

Have I not denied my Maker, by refusing to wait on him in his holy Ordinances, or if I have been there, have I not been guilty of Irreverence and cold Devotion ?

Lord have Mercy upon me, and pardon the Breach of this Commandment.

II. Commandment.

Thou shalt not make to thy self any graven Image, nor the Likeness of any Thing which is in Heaven above, or in the Earth beneath, or in the Waters under the Earth ; thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me, and shew Mercy unto Thousands, in them that love me and keep my Commandments.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the II. Commandment.

Though I have not set up a graven Image, nor fallen down to worship any ; yet,

Have not I been troubled with the Fool in my Heart, in laying up Treasures which

the Ten Commandments. 65

which are liable to Corruption, and idolizing the vain Poms and Vanities of this wicked World, by Covetousness, which is Idolary?

If I have abhorred Idols, have I not been guilty of Sacrilege, robbing of God in his Tythes and Offerings, not extending my Charity to the Poor as I ought to do, but fixing my Mind more on the Creature than on the Creator?

Have I not made a God of my Belly by Luxuriousness, indulging my self with carnal Delights and sensual Appetites, and have been hurried away by every Wind of Doctrine?

Lord have mercy upon me, and pardon the Breach of this Commandment.

III. Commandment.

Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the III. Commandment.

If I have not blasphemously prophaned God's Name; yet,

Have I not taken his holy Name in my Mouth with much irreverence, and jestingly and scoffingly abused his holy Ordinances?

Have

66 Self-Examination by

Have I not taken many false Oaths and Protestations, and have been guilty of too frequent and customary swearing, cursing by the dreadful Name of God, which is only to be mentioned for Blessing and Adoration ?

Have I been careful to keep those lawful Oaths I have taken, as my Baptismal Vow, or any other Oath, which was administered lawfully to me, without being guilty of the Breach of them ?

Have I not neglected to call upon that Name, whereby alone I must receive Salvation, and have turn'd the Grace of God into Wantonness to the Destruction of my own Soul ?

Lord have mercy upon me, and pardon the Breach of this Commandment.

IV. Commandment.

Remember that thou keep holy the Sabbath-Day, Six Days shalt thou labour, and do all that thou hast to do ; but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates : For in six Days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh Day, wherefore the Lord blessed the seventh Day, and hallowed it.

Lord have mercy upon me, and incline my Heart to keep this Law. Self-

the Ten Commandments. 67

Self-Examination by the IV. Commandment.

If I have not actually officiated on that Day, my Worldly Calling and Employment; yet,

Did I spend my time in the House of God, as I ought to do, to praise him for all his Mercies bestow'd upon me?

Have not I omitted Prayers and Sermons, and follow'd my own idle Imaginations, not caring at all for the Church, but being weary of the Lord's-Day, like those in *Amos*, 8. 5. who ask, *When will the Sabbath be gone, that we may set forth Wheat?*

Have I not invented ways to draw others from the Service and Worship of God, by vain Sports and idle Discourses, not remembering to praise God on this Day for the Creation and joyful Resurrection?

Have I at home Instructed my Family as I ought to do, but, on the contrary, have neglected those Duties of Prayers, Reading, and Meditation?

Lord have mercy upon me, and pardon the Breach of this Commandment.

V. Commandment.

Honour thy Father and thy Mother, that thy days may be long in the Land, which the Lord thy God giveth thee.

Lord have mercy upon me, and incline my Heart to keep this Law.

Self

Self-Examination by the V. Commandment.

If I have not grossly abused my Parents by Cursing or Swearing at them; yet,

Have I not spoken meanly and lightly of my Superiours, and instead of obeying them, have made it my study to oppose and contradict them?

Have I not been undutiful to them, in several respects, as not hearkning to their Counsel, not taking their Reproofs with Meekness, and Humility, but have despised and mocked them, refusing to practise their Exhortations, not remembering the Words of the Wise Man, Prov. 30. 17. *The Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valleys shall pick it out, and the young Eagles shall eat it.*

Have not I wish'd my Parents Death out of greediness of gaining their Possessions, when rich, and have I not when they were poor, been so unnatural as to turn my back upon their Necessities?

Lord have mercy upon me, and pardon the Breach of this Commandment.

VI. Commandment.

Thou shalt do no Murder.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VI. Commandment.

If I have not actually committed Murder; yet,

Have

the Ten Commandments. 69

Have I not drawn many to Intemperance, and other Vices, which cause Diseases, or bring Death; or have I not made strife among Men, by which Means they have engaged themselves in quarrelling, and in the Encounter come off maimed or killed?

Have I not out of Malice and Revenge strove to shorten many a ones Life? Or have I not taken a delight to grind the Face of the Poor, making them work of Necessity, for that which can never maintain their Families?

Have I not been guilty of much Intemperance in Eating and Drinking: and have I not been guilty of the Death of several, by not relieving their Necessities in due time?

Lord have Mercy upon me, and pardon the Breach of this Commandment.

VII.

Thou shalt not commit Adultery.

Lord have Mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VII. Commandment.

If I have not actually committed Adultery or Fornication; yet,

Have I not pleased my Fancy with loose and wanton Imaginations, and suffered unchaste Thoughts so long to dwell in my Heart, till by the Corrupt bent of its Concupiscence

cupiscence, have grown into unruly Lusts which War against the Soul?

Have not my Eyes betrayed my Heart secretly to Lust, and sinfully to enjoy that which was unlawful, and have I not made use of those Provocations, which lead to Chambering and Wantonness?

Have not I used my self to filthy and obscene Talking, to all manner of Effeminacy and unchaste Behaviour, forgetting those Threatnings which are pronounced in Scripture, that Whore-mongers and Adulterers God will Judge?

Lord have mercy upon me, and pardon the Breach of this Commandment.

VIII. Commandment.

Thou shalt not steal.

Lord have mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the VIII. Commandment.

If I have not been guilty of Robbery and Burglary; yet,

Have I not been guilty of Theft by negligence and prodigality, wasting both the Estates of my self and others, by contracting of Debts, without taking care to pay them?

Have I not broke my Promises, in not paying for what I agreed for, and have I not kept back the Wages of the Servant and the Hireling, forgetting the strict

Com-

the Ten Commandments. 71

Command in this Matter, Deut. 24. 14, 15. *Thou shalt not oppress an hired Servant, that is poor and needy; at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.*

Have I not been guilty of pilfering, cogging, and lying, cozening and deceiving, and have I not been guilty of defrauding and circumventing, in buying, selling, and lending to the Loss of the Borrower?

Lord have mercy upon me, and pardon the Breach of this Commandment.

IX. Commandment.

Thou shalt not bear false witness against thy Neighbour.

Lord have mercy upon me, and incline my Heart to keep this Law.

Self-Examination by the IX. Commandment.

If I have not been guilty of Perjury against my Neighbours; yet,

Have I not blasted their Reputation, by railing, whispering, and encouraging others in flandering them? and have I not harboured uncharitable Thoughts, and spread abroad false Reports, which have been the product of Lying, Envy, Malice, and great Unworthiness?

Have

Have I not been injurious, churlish, and proud, froward and peevish in Conversation, using bitter and reproachful Language, and have not I rejoiced when any Evil and Mischief hath befall'n them?

Have I not strove to betray into Ruin many innocent Persons, by laying Traps and Snares for them; and have I not accused any falsely of that which they were never guilty of?

Lord have mercy upon me, and pardon the Breach of this Commandment.

X. Commandment.

Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Lord have mercy upon me, and write all these thy Laws in my Heart, I beseech thee.

Self-Examination by the X. Commandment.

If I have not been guilty of covetousness in a very gross manner; yet,

Have I not had an evil Eye, and a greedy Mind, in coveting that which could not lawfully be purchased? and have I not envied many, so as to grieve at their Prosperity, and rejoice in their Losses?

Have I been content with my present Estate and Condition in this World, how mean soever, without roaring after the exterior

A Prayer for Pardon, &c. 73

exterior Consolation of the Creature abroad, which is the only way to lose Contentment to my self at home.

Have I not with too much vigour pursued after the Riches, Honour, and Pleasures of the World, and have neglected that one thing necessary, the working out my own Salvation with fear and trembling?

Lord have mercy upon me, and pardon the Breach of this and all thy Commandments, I beseech thee.

A Prayer for Pardon and Remission of Sins.

O Most Mighty God and Creator of all Things, when I think with my self how grievously I have offended thy Divine Majesty with my Sins, I wonder at my own folly; when I consider what a loving and bountiful Father I have forsaken, I accuse my Ingratitude; when I behold how I am fall'n from such a noble Liberty, into such a miserable Bondage, I condemn my self for my unworthiness in sinning against thee, and without thy tender Mercy and Compassion, can expect nothing but Hell and Damnation.

II.

O whither can I fly, but thy Justice will find me out, and make my Conscience display the Emblem of guilt in my Face? But

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when

when I consider the Words of the Kingly Prophet, that thy Mercies are over all thy Works, then do I feel a fresh and pleasant Air of Hope, to refresh and strengthen again my weak and sorrowful Soul ; wherefore should I then despair of the tender Mercies of my God, but endeavour to get such a trust in him as I may never be ashamed, neither to confess his Name, nor manfully to fight under his Banner (who is the Captain of Salvation) against Sin, the Flesh, the World, and the Devil, thou hast promised, O Lord, that thou would'st not the Death of a Sinner, but rather that he should turn from his Wickedness and Live.

III.

O Lord, I beseech thee turn my Heart, that I may sin no more against thee, so will not Iniquity be my Ruin, and grant that I may repent me of all my Sins before I come to that holy Table, to taste of thy precious Body and Blood, and to receive it with the Eye of Faith and Thanksgiving: Alas, am unworthy to lift up my Eyes toward thee, or call thee Father, but thou art Father indeed ; O look upon me then with thy Fatherly Eyes of Compassion, for thy sight raises the Dead, and can raise me which am dead in Trespasses and Sin. When I went wandering afar off from thee thou didst vouchsafe to look down from Heave

and Remission of Sins. 75

Heaven upon me, and didst open the Eyes of my Understanding, that I might see myself to be vile, wretched and naked, and to take a full view how full fraught I was with sin.

IV.

And now, O Lord, thou comest to receive me again, O fetter me with thy Chains, that I may never run away from thee; and grant that nothing may ever be able to separate me from thee, hearken therefore unto me, I beseech thee, O merciful Father, and cleanse my Heart thoroughly, by the Inspiration of thy Holy Word, that I may receive Jesus Christ with all the Benefits of his Death and Passion, as a true Token and Pledge, that he suffered for my Sins, and rose again from the Dead for my Justification, and now sitteth at the Right-hand of God the Father, making Intercession for me; to whom be all Honour, Power, and Glory, Adoration, and Subjection, from this time forth and for evermore. *Amen. Our Father, &c.*

MEDITATIONS for Monday Evening
*on the Holy Sacrament of the Lord's-Supper,
shewing the Necessity of receiving it.*

I.

OUR blessed Saviour, the wise Physician, having felt the Pulses of our Weaknesses, ordained this most holy and

76 Monday's Preparation to

divine Sacrament. And for this purpose hath he instituted the same in form of Food, that the very Form wherein he did institute it might declare unto us the effect it worketh, and withal, the great necessity our Souls have of it.

II.

O most wonderful Sacrament, what shall I say of thee! Thou art the Life of my Soul, and a Medicine to heal all my Wounds. What Tongue is able to express the Excellency of this most blessed Sacrament which thou, O Lord, invitest me to, who am a vile and miserable Sinner, when I consider who thou art, and what I am, how rich and excellent the Benefits are which thou preparest for me, and how little I am dispos'd to receive them; my Soul is in trouble and I tremble to draw near to thy glorious Majesty.

III.

Thou art, O Lord, without Quantity great, without Quality good, without Measure wise, and without Time everlasting, the Stars are dimm'd in thy Presence, the Pillars of Heaven quake before thee, the highest of the Seraphims do gather in their Wings, and account them as it were little Flies when thou art present. How then dare so vile a Creature as I am, approach unto thy holy Table, if, *St. John Baptist*, whom

the Holy Sacrament. 77

whom thou filledst with the Holy Ghost from his Mother's Womb, thought himself not worthy to stoop down and unloose the Latchet of thy Shooes? Shall I who am laden with Sins, dare to present my self to that holy Banquet, where Angels wait as ministring Spirits, sent out for the good of those who are to receive the earnest of Salvation? Shall I with lascivious Eyes, full of wanton Looks, behold that Lamb without Spot or Blemish? with my polluted Looks and lying Tongue, shall I touch the Bread of Angels? or shall I lodge the KING of Kings in a Heart filled with foul Concupiscence?

IV.

I am in a strait, O Lord, on both sides; for if I absent my self from this Holy Table, I am disobedient to my Saviour, who Commands me to set forth his Death till he shall come again; if I keep at a distance from the Fountain of Life, I renounce the Seals of the Covenant and the Pledges of thy Love; and if I come to it Unworthily, I am afraid I may eat and drink my own Damnation, and draw upon my self thy heavy Judgments; if thou, Lord, should'st Mark Iniquities, O Lord, who should stand! but there is forgiveness with thee, that thou may'st be fear'd, Mercies and Forgiveness are from the Lord our God,

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for we have rebelled against him. But where Sin hath abounded, thy Grace hath much more abounded! O Lord, my whole Trust is in thee, as by thy Goodness thou giv'st me thy Blessing, so by thy Wisdom thou wilt instruct me how to Receive them to Salvation.

A P R A Y E R *for Monday Evening on the Holy Sacrament.*

O Lord, I take the boldness to approach unto thee, O receive me according to thy tender Mercy; banish from my Mind all those earthly and carnal Thoughts which disturb my Devotion; affect my Senses with a pious Veneration; give unto me such Humility and Repentance, such Fear and Reverence, as so high a Mystery does require. I come not, O Lord, to excuse but accuse my self; I trust not, O Lord, in my own Righteousness, neither have I any Merits to be puffed up with, nor do I extol my self with the proud Pharisee.

II.

But, O Lord, I come to thee, as the poor Publican, with Eyes cast down, as being ashamed of my own Unworthiness, and laying my Hand on my Breast, saying, Lord be merciful to me a Sinner: I come to thee with poor *Bartimaeus*, that I may receive my sight, who am blind and lame;

the Holy Sacrament. 79

I come as naked to thee, the Father of Compassion, as hungry and thirsting after Righteousness, to thee, O Lord, who art the Bread of Life, and the Fountain of living Water, springing up from the Wells of eternal Salvation.

°III.

Thou didst, O Lord, accept of *Mary Magdalen's* Tears, the Faith of the Thief on the Cross, the Repentance of *St. Peter*, and the Prayers of the poor Publican; accept now of this my Humiliation, confirm my Pardon, seal my Redemption, cleanse me from all my Pollutions, support my Weakness, and cover my Nakedness. O send me not away empty, lest I faint by the way, but satisfy my Soul with the Food of thy heavenly Banquet, that thereby it may receive Nourishment unto eternal Life.

IV.

Grant, O Lord, that I may receive thee, with pure Lips and a penitent Heart, that thou dwelling in my Heart by Faith, I may find my self strengthened, comforted, and my Heart inflamed with the love of thee; then shall I prostrate my self before thee, and acknowledge in the Assembly of thy Saints, that it is thou alone who hast comforted me, and that there is no Salvation in any besides thee.

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V.

As thou preparest a Table in the midst of mine Enemies, and fillest up the Cup, and dost anoint and wash thy poor Guests, pour upon me, I beseech thee, thy most fragrant Oil; wash not only my Feet, but also my Hands and my Head, that I may have part with thee; make me not only Partaker of the Seals of thy Covenant, and of the Pledge of thy Love, but also that I may receive thy Self with all the Benefits of thy Death and Passion! Let my Preparation which I now make, be sincere, and without Lukewarmness, that I may become a worthy Receiver at thy Holy Table.

Our Father, &c.

MEDITATIONS for Tuesday Morning on the Holy Sacrament.

THE true Knowledge of the Will of God, is the gracious Manifestation of his Goodness. He is good in the Graciousness of his Promises, and upright in the Truth of his Performances; and this Grace and Truth, which is the Habitation of his Throne, is the Refuge of the Sinner, and the Sanctuary of the Penitent.

II.

And where, O my Soul! canst thou better taste the Goodness of the Lord,
than

the Holy Sacrament. 81

than in this blessed Eucharist, the sacred Feast of the Lord's Goodness? And as his Goodness do's invite thee, so let his Uprightness encourage thee; for that faithful is he who hath promised, faithful to give according to his Promise, Healing for thy Wounds, Strengthening for thy Weakness, Comfort for thy Sorrow, and will give that which is the Compendium of all Spiritual good Things; Peace of Conscience, and Joy in the Holy Ghost.

III.

Why art thou so heavy, O my Soul? And why art thou so cast down within me? Is it because thou hast broken the Covenant of thy God, even the Covenant of Reconciliation, sealed thee by the Sacrament, and that thus by thy Sin thou art at Enmity with thy Maker? Be it so, yet will not the Lord, who is good, be as gracious to his Enemies as he requires us to be to ours? It is his own Law, *Exod. 23. 4. If thou meet thine Enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again*: Now God meets us Sinners, and all Sinners, as such are his Enemies; he meets us straying, like the Beast, without Understanding; and what? will he not bring us again unto himself, the sole Proprietary, by that first Right of Creation, and that more firm Right of Redemption?

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IV.

Read his Commission, *Luke 4. 18. He comes to preach the Gospel to the Poor, to heal the broken hearted, to preach Deliverance to the Captives, to recover Sight to the Blind, and to set at Liberty them that are bruised*: To this, to all this is he sealed of the Father, *John 6. 27.* and that he will do it, he seals unto us in this Holy Sacrament: Make hast, my Soul, and approach to the Throne of Grace in this blessed Ordinance; let my accusing Conscience tell me, I am a Sinner, and therefore not worthy the Knowledge of God, or the Quicknings of his Grace, not worthy a Communion with Christ, a Participation of his Fulness; yet to this shall my afflicted Soul reply, in the Returns of Faith, that God even teaches Sinners in the Way, so they be humbled and penitent Sinners; and from hence know I, that the Lord teacheth Sinners, even from hence, that he is both Good and Upright.

V.

Thus then do's God give Grace to the Humble; to the Humble, not so properly said to be humbled, for humbled we may be, when prest down under the Weight of Punishment, but humble we cannot be, unless laid low in the Sense of Sin; without this Sense of Sin, we shall be as far
from

from being humble, as from having Grace :
But O the Languishings of my Soul under
the Weight of my Sin ! My Sins are gone
over my Head, and are become a fore
Burthen too heavy for me to bear ; too
heavy, not only in their Punishment and
Wrath, but even in their Pollution and
Guilt.

VI.

If so, yet though humbled, be not de-
jected, O my Soul ! but rather comfort,
O comfort thy self in this Holy Sacrament
of thy Jesus, through Faith in the Promi-
ses of his Grace ; for that by how much
the more thou art humbled for thy Sin,
by so much the more do those Promises
of Grace and Glory belong to thee in the
Gospel ; which are peculiarly made of
God in Christ, and by Christ conveyed
unto us in this Sacrament.

VII.

And all those who thus come unto
Christ in this Holy Ordinance, they shall
find Rest to their Souls ; and though we
cannot keep the Covenant and Testimo-
nies of our God in an Angelical Purity,
yet may we do it in an Evangelical Since-
rity, though not in a full Perfection, yet
in a sincere Endeavour of Holy Obedi-
ence, that Mercy and Truth being met
together, Righteousness and Peace may
kiss

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kiss each other; even in him my blessed Mediator, will I trust, which hath wrought out my everlasting Salvation.

Tuesday Morning:

A Soliloquy on the Blessed Sacrament.

I.

O Lamb of God, that takest away the Sins of the World, grant me thy Peace, and take not thy Holy Spirit from me; grant that I may run in the ways of thy Commandments, and keep them with my whole Heart, that being now called to thy Holy Table, I may become a worthy Receiver of thy precious Body and Blood, which was offered up for me, and for the Sins of the whole World.

II.

O Lord God, who art the wise Disposer of all Things, both Spiritual and Temporal, who livest in that Light unto which no mortal Eye can approach, and yet humblest thy self so far, as to behold me, and all other thy unworthy Servants; more-especially thou hast engaged thy self by Promise, to draw nigh unto, to dwell with, and to be in the midst of thy poor People, when in Sincerity of Heart they shall appear before thee.

III. I

III.

I therefore, the unworthiest of all thy Servants, sinful Dust and Ashes, a Worm and no Man, do here in all Humility, prostrate my self before thee, desirous to have my Thoughts and Meditations fix'd upon thine Omnipresence, which beholdest me, and all that is within me, even the Intentions and Disposition of my Heart, in coming to thy Holy Table; as also with a Confidence of thy gracious Presence, that thou art with me to assist and enable me in the Performance of this thy Holy Ordinance, that I may become a worthy Receiver of thy precious Body and Blood.

IV.

Lord, I confess I am unworthy to come before thee, to draw nigh unto thee, or to receive any Favour from thee, and that because of the Rebellion of my Nature, I have just Cause to cry out with the Leper, I am unclean, I am unclean: Unclean by original Corruption, which like a Leprosie hath overspread all the Powers and Faculties of my Soul; unclean by those numberless Numbers of actual Transgressions, which throughout the whole Course of my Life I have committed against thee.

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V.

I come unto thee, O God, at this time disclaiming my own Righteousness, and abhorring my self for all my former Wickedness, and only in the Name, for the Merits, and through the Mediation of my dear Redeemer, Christ Jesus the Righteous, am I bold yet to implore thy Mercy, to seek thy Face, to sue out a Pardon from the Guilt of my Iniquity, to desire thee to be reconciled, and to be well pleased with me. O Lord, do thou forget my Sins, but let me remember them ; do thou cast them behind thy Back, but let me have them always before my Face : I must confess, O Lord, that thou may'st glorifie thy self in my Confusion, and I must needs acknowledge that in the severest of thy Dispensations thou art righteous ; but let my God rather glorifie himself in the Remission of my Sins, in the converting of my Nature, and Salvation of my Soul.

VI.

O thou Father of Mercy, have Mercy upon me, and let all my Iniquities be cast into the Sea, even into the Red Sea of my Saviour's Blood, that so they may never rise up in Judgment against me. O thou God of all Grace, send down thy Spirit of Grace into my Heart, sanctifie it to thy

The Holy Sacrament. 87

thy Service ; humble me for my Sins past, and establish me against Sin for the Time to come ; let me every Day grow in Grace, that the House of *Saul* may grow weaker and weaker, and the House of *David* stronger and stronger.

VII.

O put thy Fear into my Heart, that I may never depart from thee, and do thou never leave me, that so I may walk on from Strength to Strength, in this Valley of Tears, until I appear before thee. O God, give me a sanctified Use of all thy Dispensations towards me, that Sickness and Health, Crosses and Mercies, may serve as so many Steps in that Ladder that may carry me to Heaven ; mind me of my latter End, and teach me so to live, that I may not fear to die, that when I die, I may be sure to live ; in the meantime, O Lord, assist my Weakness, and strengthen my Faith, that I may receive with Comfort that heavenly Feast which thou hast prepared for me, and all that believe and call upon thy Holy Name, in whose blessed Name and Words, I conclude my weak and imperfect Prayers ; saying,

Our Father, &c.

Meditations

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*Meditations for Tuesday Evening, on the
Holy Sacrament*

I.

BY Means of this Divine Food, the Soul is united to Christ, and receives that Strength and Vigour which continually sets it forward in its Spiritual Ascension. Who can give worthy Thanks for so great a Benefit? who will not be altogether dissolved into Tears, when he sees Almighty God united to him? The more we go about to consider the Excellency and Virtues of this Sovereign Mystery, the more do we want Words to express it, and the more doth our Understanding fail us.

II.

What pleasant Sweetness, and delightful Savours of good Life, doth the Soul of the just Man feel, when he receives the Divine Sacrament? there is no other Sound heard at that Time but the Musick of the Heart, which are vehement Burstings out of Holy Desires, and yielding of Thanks, all tending to the Praise of the ever-blessed Institutor: There the devout Soul, through the Virtue of this most Holy and Blessed Sacrament, is altogether renewed and replenished with Joy unspeakable, and fully satisfied with those good Things which the Richness of his
Mercy

to the Holy Sacrament. 89

Mercy hath found out, and doth bestow upon all true Penitents.

III.

Such are thy Gifts, O sweet Saviour ! such are the Works and Delights of thy Love, which thou art wont to communicate to thy Friends, by the Means of this Divine Sacrament : And this thou dost, to the End that we being filled with those Heavenly Delights, should despise all vain and transitory Pleasures. Now what Glory can be greater than this ? what Gift more precious ? what Benefit of more value ? or what greater Token of Love ? Let all the Works of Nature keep Silence, let all the Works of Grace give place ; for this is a Work exceeding all Works, and singular Grace above all Graces ; it is the burning Coal from the Holy Altar, to enkindle the Fire of the Love of God in us ; the Means whereby to receive Grace ; the Pledge of everlasting Felicity ; and the Treasure of a Christian Life.

IV.

The Blessed Redeemer of the World intending to restore Man unto his former Dignity, and to raise him up by Grace, as he had fallen by Sin, did ordain and leave, as his last Legacy, this most Divine Sacrament of his Body and Blood, where-

88 Tuesday's Preparation to

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Holy Sacrament*

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whereby Man might recover his lost Estate, and be made Partaker of the Divine Nature ; we have it expressed in his own Words, *John 6. 56. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

Now when the Time drew near that Christ should be betrayed, and delivered up to Death, he communeth with his Disciples after this manner, *Luke 22. 15. I have an earnest Desire to eat the Passover with you before I suffer ;* having so said, he took Bread and blessed it ; in like manner he took the Cup ; in consecrating the Elements of Bread and Wine, his Prayer ascended to Heaven, but his Benefits remain with his Church here on Earth ; the visible Elements declare two Things, the one, that he was to offer up himself an Oblation for the Redemption of the whole World ; the other, that he would become unto the Faithful, by this Means, a Divine Sustenance for their Souls.

V.

Consider what great Care our Saviour hath shewed towards us, in instituting this Sacrament ; seeing nothing could be given more excellent, more dear ; when he loved his, which were in the World, he loved them unto the End ; he hath given us of his own Bread, and of his own Cup ;

the Holy Sacrament.

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Cup ; nay, he hath given us his own Body as Bread, his own Blood as Wine, for the Nourishment of our Souls ; had he bestowed this so great a Gift on Saints and Angels, it had not been so wonderful ; but bestowing it on poor Sinners, was Love unspeakable : O what shall we render unto the Lord for all the Benefits we have received at his Hands ! let us meditate on his Love, and pursue that Holy Resolution with the Prophet *David*, to take the Cup of Salvation, and call upon the Name of the Lord.

VI.

Who is there now that will neglect coming to this Holy Table ; nay, neglect their own Salvation, when they may purchase it at so easie a Rate ? O Lord ! if to obtain this Benefit, thou hadst ordained hard Fasts, long Pilgrimages, Shedding of Blood, and other sharp Usages ; all these Labours and Afflictions ought worthily to have been suffer'd, to taste even but once thy Sacred Body : But, O Love unheard of ! that hadst rather make the Entrance easie and delectable, that I might the oftner receive this great Benefit. O *Adam* ! how much better is the Condition of thy Posterity than thine own was, which is now brought to pass by the Means of our loving and liberal Jesus ! thou wert driven out

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out of Paradise; and that thou shouldst not return thither, to eat of the Tree of Life and live, one of the Cherubims, armed with a fiery Sword, was set by the righteous God to keep it.

VII.

We thy Children, living in the Paradise of the Holy Church, are not only not driven away by an Angel with a fiery Sword, but are invited of the Lord of Angels, by the Fire of his Love, to taste often the Fruit of the Tree of Life; yea, to receive him, who hath given all Strength to it, and that giveth us a blessed and everlasting Life; For so he inviting us, hath promised; *He which eateth of this Bread, shall live for ever, John 6. 5, 8.*

A SOLILOQUY for Tuesday Evening.

I.

O Thou only begotten Son of Almighty God, great and wonderful are the Benefits, O Lord, which I have received of thee; thou hast raised me from the Mire and Dust of the Earth, and hast created my Soul of Nothing, after thine own Image and Likeness, and hast made it capable of thy Glory; thou hast given me Understanding, Memory, Will, Free Choice, with all my other Members and Senses.

Senses, to the End, that with them I might know thee, and love thee ; thou hast preserv'd me even while I was yet in my Mother's Womb ; thou hast patiently born with me a long Time, after so many Sins committed, even until this present Hour, whereas others that have less offended than I, are now, peradventure, tormented in Hell-Fire.

II.

Besides all this, it was thy Pleasure to become Man, and to be conversant among Men for my sake ; and for me to be afflicted, punished, troubled, and covered all over with a bloody Sweat, to be taken, bound, buffeted, and spit upon, to be despised, blasphemed, reviled, and appalled in Mockery, with white and red Garments : For my Sake, thou wast contented to be torn with Whips, crowned with Thorns, smitten with a Reed, and to have thine Eyes covered with a Veil, to be condemned to Death, and to be led to the Place of Execution, with that heavy Cross upon thy Shoulders, whereon thy blessed Hands and Feet were nailed ; thou wast crucified between two Thieves, and reputed amongst the Wicked ; thou hadst Vinegar and Gall given thee to drink, and in the End, put to a most shameful and cruel Death.

III. In

III.

In this manner, O Lord, with so many intolerable Troubles, Pains, and Agonies, hast thou redeemed me: But I a most vile and wretched Sinner, have shewed my self unthankful for all these Benefits, and have so often by my Sins crucified thee afresh, that without hearty Contrition, Humiliation and Repentance, I can expect nothing but thy Wrath and Damnation; I have loved Vanity more than Truth, and have esteemed the Creature more than the Creator; it is high time, O Lord, that I should now begin to Weep and Bewail for those heinous Sins I have committed against thee.

IV.

This Sorrow and Grief for my Sins is the thing which thou hast so long looked for at my Hands, even from the time thou first gavest me Life; thou hast often called me, and I have, like the deaf Adder, stopped my Ear, and would not hearken to thee: Thou hast given me a long time to repent me of my Sins, and I have consumed it in Pride and Vanity; the more I have been chastised and cherished by thee, the more hath mine Heart been hardened, shewing my self unthankful towards the one, and rebellious towards the other: But yet for all this, O Lord, since thou hast suffered

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ed for my Sake so many things, and hast commanded me never to despair, not mistrust thy Goodness, I therefore refer myself wholly to thy Mercy, and do beseech thee to grant me Grace to amend my Life, that from henceforth I may serve and please thee in Holiness and Newness of Life, and continually remain in thy Grace and Favour, World without End. *Amen.*

Meditations on Wednesday Morning, on the most Holy Sacrament.

CONSIDER after this, what Troubles our Saviour suffered in that doleful Night, when the Soldiers had him in Custody, mocked and laughed him to scorn, *Luke 22. 63.* and used as a Means to pass away their Drowsiness, to scoff and jest at the Lord of Majesty. Consider, O my Soul! how thy sweet Saviour is set here as a Mark, to receive all the Strokes and Buffets their Malice could invent. O cruel and unquiet Night! in which, O sweet Saviour! thou tookest no rest, nor thy Adversaries any Repose, but accounted it even a Pastime and Recreation to vex and torment thee.

II.

The Night was ordain'd for this end, that all Creatures should therein take their Rest; and that the Senses and Members that are wearied with the Toils and Labours

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bours of the Day, might be refreshed and relieved; but these wicked Men use it now as a fit time to torment all thy Members and Senses; striking thy Body, afflicting thy Soul, binding thy Hands, buffeting thy Cheeks, and spitting in thy Face; that at such a time as all Members should be at rest, all thy Members were in great Pain and Anguish.

III.

Now let us consider the Denial of Saint *Peter*, who was so familiar a Friend of our Saviour's, that he chose him to see the Glory of his Transfiguration; yet not once, but three several times, even in the very Presence of his Lord and Master, sweareth and forswearth that he knows him not. O *Peter*! is he that stands by thee so wicked a Man, that thou accountest it so vile a Shame, only to have known him? Consider, that this is a Condemnation of him by thee; before he is condemned by the High-Priest, since by this Denial, thou gav'st the whole World to understand, that he is such a Man, that even thou thy self dost account it a great Reproach and Dishonour to thee, ever to have known him.

IV.

Our Saviour hearing this Denial, turned back and beheld *Peter*, and cast his Eyes on the lost Sheep with a Look full of
Verue,

Vertue, Myſtery, and Signification: *Peter* underſtood right well the Voice and Language of that Look: And altho' the crowing of the Cock was not able to awake his Spirits, yet was this able, as indeed it did; for the Eyes of our Saviour, do not only ſpeak, but alſo work, as it plainly appears by the Tears of *St. Peter*, which tho' they gush'd from the Eyes of *Peter*, yet did they much more proceed from the Look and Eyes of Chriſt.

V.

Wherefore when thou art at any time awak'd out of thy ſinful Life, and doſt with grief and ſorrow call thy Sins to remembrance, wherein thou haſt offended Almighty God, think with thy ſelf, that the merciful Eyes of Chriſt look upon thee: The Cock hath already crowed, but *Peter* remembered not himſelf, becauſe our Saviour had not as yet looked on him, but when Chriſt looked upon him, then he remembered himſelf, and repented and bewailed his Offences; for the Eyes of Chriſt do open ours, and awake ſuch as are aſleep. Lord, let my Eyes then be for ever open, that I may behold thoſe heavenly Gifts which thou haſt prepared for all thoſe who love and fear thee.

VI.

O then receive me, poor Sinner, at thy holy Table: This moſt holy Medicine
E cures

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cures all the Wounds of Sin ; this quickning Flesh overcometh all mortal Sin : This is the most Holy Seal of Divine Promises, which we may shew before God's Judgment-Seat ; having this Pledge, we may glory, and be secure of Eternal Life : If Christ's Body and Blood be exhibited unto us, assuredly all other Benefits by that most Holy Body, and most Blessed Blood, are prepared for us ; how then can he that hath given us greater Things, deny us the less ? *He that hath given his Son to us, how shall he not give all other things with him ? Rom. 8. 32.* Let the Spouse therefore be glad and rejoice, for the time is at hand when she shall be called to the *Marriage-Supper* ? Rev. 19. 7. Let her put on Precious Apparel, let her put on her *Wedding Garment*, Mat. 22. 12. that she be not found naked. This Garment is the Bridegroom's Righteousness, which we put on in our Baptism ; but our Righteousness is so far from being a Wedding-Garment, that it is Nothing but filthy Rags. O let us endeavour to cast them off, and not bring them with us to this great Solemnity.

*A Litany of Confession of Sins to Almighty God
before the Holy Sacrament.*

O Lord, I have committed many grievous Sins against thee ; I have not devoutly frequented thy House with the filth

the Holy Sacrament. 99

filial Fear, and holy Reverence which becometh thy Child, but have too often sinfully absented it; so that mine Attendance upon thee in thy Service of the Day, hath been formal, my Devotion hypocritical, and my Expectation of a Blessing deceitful.

Lord be merciful to me a Sinner.

All the Faculties of my Soul, all the Members of my Body, which thou hast given me for thy Service, and ought to have been Instruments of Holiness, I have daily made Weapons of Iniquity; mine Understanding, which should daily have delighted in thee and thy Law, hath been daily busied in the Search of Sin: Mine Affections, which I should have wholly fixt upon thee, the highest, holiest, and most happy Object, in whom is All-sufficiency, have been foolishly and falsely bestowed upon the Emptiness and Vanity of the Creature; in which I have found nothing else but Shortness, and Uncertainty, Falshood, and Flattery, Weariness, and Misery.

Lord be merciful to me a Sinner.

I have not wisely, nor timely considered that the Grace of Repentance is thy heavenly Gift, and ought to be early begg'd of thee by Prayers and Tears; but have sinfully imagin'd it in mine own Power, to

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repent when I would ; when I have been neither sure of Time to ask it, of Hope to obtain it, Grace to receive it, or of Mercy to enjoy it.

Lord be merciful to me a Sinner.

I have not only turned thy Grace into Wantonness, but even the choicest of thy Gifts bestowed on me, into Wickedness, by being spiritually proud of my Endowments, so that while I have pharisaically seemed in my own Eyes to be much better than others, I have in thy sight been far worse, and have thereby lost the blessed Presence of thy holy Spirit, who resisteth the Proud, and giveth Grace to the Humble.

Lord be merciful to me a Sinner.

I have not daily and duly (as I ought) examined my Soul be each Particular of thy Commandments, that so my Conscience might be thoroughly convinced of my Sins, and I thereby (with holy Fear) might heartily bewail them, utterly forsake them, perfectly hate them, and (together with thy Justice) condemn my self for them ; but have only looked on them with a carnal Eye, as common Spectacles of Man's Misery, and proper Objects of thy Mercy ; from whence it is, that I have not died unto Sin daily, (as I ought ;) that this my Sorrowing for Sin hath been but
super-

the Holy Sacrament. 107

superficial, my hope of thy Pardon deceitful, and even my very Mortification to Sin exceeding sinful.

Lord be merciful to me a Sinner.

I have readily remembered, that there is no Condemnation to those which are in Christ Jesus; but sinfully forgotten that it is to those only which walk not after the Flesh, but after the Spirit. Thus have I wretchedly put off the Punishment of Sin from the Guilt of it, and am thereby become guilty of thy double Punishment; that for the committing of Evil, and this for denying thee (in Christ) to be the Rewarder only of Good.

Lord be merciful to me a Sinner.

I have willingly believed, that it is the Blood of God which cleanseth me from Iniquity; and that if I believe in thee, although I were dead, yet shall I live; and that if I live, and believe in thee, I shall never die: But I have wilfully forgotten, that by my daily sinning I have daily trampled on thy precious Blood, and am therefore dead while I live; and may therefore justly fear, (without Mercy) I must live in endless Torments when I am dead.

Lord be merciful to me a Sinner.

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I have sometimes promised the general Amendment of my own evil ways, by my thorough Mortification to Sin, and Sanctification to Righteousness, in my more frequent Watchings, Fastings, Prayings, Holy Strivings against my Corruptions, and Holy Hungrings for thy Heavenly Graces; but all these, to my Soul's grief, were soon forgotten by me and my sinful Affections, instead of drawing nearer to thee, alienated every day more and more from thee.

Lord be merciful to me a Sinner.

I have missed many happy Opportunities of going to thy Holy Table, under the false Pretences of Unfitness to Receive, Want of Charity to Forgive, and of Faith to Believe; whereas these sinful Wants (which have all proceeded from my Want of Grace) ought much rather to have been graciously repair'd with earnest Prayers, and truly repent of with daily Tears.

Lord be merciful to me a Sinner.

I have not so freely, and so fully forgiven, and forgotten those Injuries which Man hath offered unto me, as I ought to have done; but have too often come unto thy Holy Table with Reproach in my Mouth, and Malice in my Heart: Thus, O Lord, have I had sinfully to do with
Malice,

Malice, that stood in so great need of Mercy ; and by refusing to forgive my Brother upon Earth, may justly fear to be denied Forgiveness by thee in Heaven.

Lord be merciful to me a Sinner.

From these my sinful Inconsiderations, undue Preparations, ungracious Absentings, and more ungodly Frequentings of thy blessed Table, have proceeded these my Declinings in Grace, and Decayings in Goodness, so that without thy rich Mercy unto me in Christ (whose precious Blood thou hast spilt for me) and by this thy blessed Seal confirm'd unto me, I may justly fear I have received unworthily, and thereby eaten and drank unto my self my own Damnation.

Lord be merciful to me a Sinner.

A P R A Y E R *after Confession of Sins.*
to Almighty GOD.

I.

A Almighty God, I have sinned, and I desire to repent : I am heavy laden with the Burthen of my Sins, and can find none on Earth to relieve me ; To Thee therefore, O thou Father of Mercies, and God of all Consolations, who invitest weary Souls to come unto thee, and eatest them when they are come, do I apply my
E 4 self

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self for Mercy and Forgiveness. O thou blessed Fountain of eternal Good! who hast freely given me thine only Son to die for me, and in him, thy self to be for ever reconciled to me; who desirest not the Death of me, a miserable Sinner, but rather that I should repent and live. Have Mercy upon me, O thou blessed Shepherd of my Soul! who aimest to seek and to save those that were lost, that findest all whom thou seekest, and lovest none of those whom thou hast found, have Mercy upon me, O thou Sacred, and for ever Blessed Spirit, who visitest and cherishest the drooping Souls of thine Elect, assist and comfort me: Lord, save me, or I perish: Lord, help me, or I faint; Lord, seek me, or I am lost for ever.

II.

With all Humility of Soul, I humbly acknowledge, that I have too long sinfully depended on the vain Shadows, and deceitful Shews of mine own imperfect Holiness, and have too sinfully neglected the Improvements of thy Heavenly Graces, whereby I have too long deluded my own Soul, with Hopes of my heavenly Assurance, and have then thought my self to be spiritually Rich, when in thy Sight I have been wretchedly Poor, sinfully Blind, wilfully Naked, distressedly Miserable.

III. Lord,

III.

Lord, Open thou mine Eyes, by the precious Eye-Salve of thy Sacred Word, that I may clearly see the Sadness of my own Condition in these my sad Mistakes, by this the great Deceit of my own deluding Heart; enrich my Poverty with the Gifts and Graces of thy Holy Spirit; cover my Nakedness with the precious Robes of Christ's Righteousness, swallow up this my great Misery in thine endless Mercy; of Carnal, make me Spiritual; increase thy Graces daily in me, and for thy Mercy sake remove all vain Pretences of a false Assurance from me; give me that Sincerity of Heart in thy Service, that constant Holiness, and gracious Perseverance, that makes my Calling and Election sure.

IV.

O thou Glorious and for ever Blessed Spirit! who eternally enjoyest Blessedness in Sweetness and Fulness of thy self, and yet most graciously communicatest Happiness to us thy sinful Creatures, that we might thereby spiritually know thee; love thee, serve thee, and earnestly enjoy thee; vouchsafe me, I humbly beseech thee, the blessed Presence of thy holy Spirit, that I may thereby become wholly Spiritual, that I may no longer live after

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the Flesh which leadeth to Destruction, but daily more and more mortifie the Deeds of the Flesh by the Spirit, that I may thereby joyfully attain unto Life everlasting.

V.

Suffer me not, O Lord, any longer to delude my self with the Shews and Shadows of Devotion; but so guide me with the blessed Motions of thy holy Spirit, that I may die truly and daily unto Sin, and live hourly unto Righteousness. Lord, thou see'st all my Desires and my Groanings are not hid from thee; O! grant me this Mercy, and take from me what thou wilt; even Life it self without thee is Bitterness unto me; and unglew my Heart from the World, and fix it only upon thee and thy Service, that so I may spiritually rejoice in thee, be graciously accepted of thee, and ever blessed with thee. *Amen.*

Meditations for Wednesday Evening, a Preparation to the Holy Sacrament.

I.

AFTER all these Injuries, consider what Scourgings and Whippings our Saviour suffered at the Pillar; for when the Judge perceived that he was not able to pacifice the furious Rage of those his most cruel Enemies, he determined to punish

punish our Saviour with a severe kind of Punishment as might suffice to satisfy the malicious Outrage of such cruel Hearts, that they being content therewith, should cease, and seek no more after his Death.

II.

This was one of the greatest and most wonderful Sights that was seen in the World; who would ever have thought that Lashes should have been laid on the Shoulders of the Almighty? The Prophet *David* saith, The Place of thy Habitation (O Lord) is most high, and that there shall no evil approach near thy Tabernacle; if the blessed angels, fill'd the Air with high Lauds and Praises, upon the Day of his Nativity, when as yet they had only seen him in Swadling-Cloths, and in the Manger where he was laid: What did they think, when they saw him so maliciously and cruelly handled?

III.

Whether, O Son of God, whether hath thy Humility descended? whither hath thy Charity, Pity, Love and Compassion extend? For I have done wickedly, and thou art punished; I have committed the Offence, and thou art chastened with Revenge; the Tree carried me to unlawful Desire, and perfect Charity led thee to the

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the Tree of thy Cross: Teach me, O Lord, to mortifie my worldly Affections, and all Vices that reign in this mortal Body; O pour into my Wounds the Oil of thy Goodness, that I may come with that Health unto thy Holy Table, as becomes a worthy Receiver: Let nothing be sweet, I pray thee, unto me without thee; let all other Things be vile and of no Account, but troublesome unto me, which are contrary to thy good Will and Pleasure; let Tears be my Bread Day and Night; let thy Law be better unto me than Millions of Gold and Silver, and let it be delightful unto me to walk in the Ways of thy Commandments unto the End,

IV.

As there is no greater Incentive of Divine Wrath than Sin, so there is not any greater Obstructive of Devout Prayer; in removing that Wrath, than Impenitence; Impenitence clogs, yea, clips the Wings of Devotion, so that it cannot mount aloft, it cannot reach the Throne of Grace; and of this *David* himself gives us his Profession, from his Experience, saying, *Psal. 66. 18. If I regard Iniquity in my Heart, the Lord will not hear me;* look how far our Lives are from God's Precepts to obey them; so far are God's Ears from hearkning to our Prayers, (saith *Tertul.*) The Person then
must

must be accepted before the Petition, and so a sincere Penitent is the best Suppliant; for that our Lord Jesus Christ in being the Priest that offers, and the Altar that sanctifies all our Services, there can be no Acceptation, without his Mediation; and sure I am, he will not be our Advocate, unless he be our Lord; he will not be our Priest, unless he be our King; he will not present God our Prayers, unless we present him our Persons; and whom Faith and Repentance consecrates through the Spirit, him Grace and Mercy accepts through Christ.

V.

In this blessed Sacrament here, we have an unmoveable Centre to rest on; God our Portion, Christ our Fulness, an Object larger than the Heavens. O that our Faith were now suitable to its Object the Firmness of our Trust to the Fulness of our God, our Jesus: Had the *Widow* of *Sarepta* prepared more Vessels, she had received more Oyl; and that we received less in the Supplies of Grace and Bounties of Love from God and Christ, it is because we are straitned in our Faith, not God or Christ straitned in his Bounty; we less capable to receive, not he less willing or able to give: The *Widow's* Vessels are all filled, and here each humble Soul shall be replen-

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replenished, according to the Measure of
their Capacity.

VI.

Not according to the Riches of Christ's Fulness, who as the Sea can fill the Vessels, though never so large; and therefore where the Measure is but little, there the Vessels are but small. Enlarge we then the thirsting Desires of our Souls, that the Fountain of Christ's Fulness, here set open in this Ordinance, may satisfy and fill them; here behold the Promises of Life sealed, here feel the Riches of Grace communicated, and here see the Earnest of Salvation and Glory confirmed. O then let us hasten to these Wells of Salvation, for in them we shall find eternal Life; while we are here, we shall find Rest to our Bodies and Souls, but in the Life to come, Joy everlasting.

A Prayer for Wednesday Evening, Preparatory to the Holy Sacrament.

I.

TO Thee, O thou blessed Centre of my Soul, mine inward, and mine outward Consolation, my blessed Quietness, and richest Rest, with all Humility of Soul, and Prostration of Spirit, do I apply

the Holy Sacrament. III

apply my self for Mercy and Forgiveness; Lord, pardon (in the Blood of Christ) all my Offences; and for the Time to come, withdraw my Heart from worldly Vanities, and fix it wholly upon thee and thy Kingdom, that so I may sincerely love thee, joyfully delight in thee, and be both now and ever happy with thee.

II.

O God most Holy, O Lord most Righteous, O Father most Merciful, who in thy tender Bowels of Compassion towards me, hast freely given me thine only Son, to perform that in Mercy for me, which thou in Justice requirest of me; look not upon me, I meekly beseech thee, as I am in my self, in my Frailties of sinful Nature, but graciously behold me in the Beauties and Perfections of thy Blessed Son; Lord, give me that Holy Hungring and Thirsting after thee, that my Longings may be earnest for thee, let thy Holy Table be delightful to me, and sweeter than all outward Enjoyments, that I may truly love it, and joyfully possess thy Heavenly Comforts by it.

III.

Almighty God, who so perfectly hatest Sin, that thou hast most severely punished it in thine only and beloved Son, whom thou

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thou freely gavest, not only to die for Sin, but also to condemn it, and to call Sinners to Repentance for it ; have Mercy upon me, I humbly beseech thee, thy vile, sinful, and most unworthy Servant, who have not only foolishly and sinfully imagined that thou wouldest cherish that in me which thou hast so sharply punished in my Saviour, but also wickedly divided thee in thine own Essence, and thereby myself from thee in the losing of thy gracious Presence ; have pity upon me, and release me from these misty Fogs of Sin and Ignorance, and lead me by thy blessed Paths which lead to Glory.

IV.

Lord, I have sinned, and I desire to repent ; I tremble at the Greatness of my Sin, and humbly beg thy Pardon for it in the Richness of thy Mercy ; O let thy sweet saving and preventing Grace, make this my Humiliation effectual unto me ; O let me no longer vainly think the Guilt only of Sin to be mine, and the Punishment my Saviour's ; but let me faithfully believe, that until, by thy Grace, I am made truly conformable to him, I have no Part nor Portion in him, but am yet in my Sins, and thereby liable to thy forest Punishments. Lord, give me a saving Faith to believe in him, a sanctified Life
to

the Holy Sacrament. 113

to be a true Follower of him, and a blessed Death to live for ever with him. *Amen.*

Meditations for Thursday Morning, on the Holy Sacrament.

AFFLICTION is the proper Object of Compassion, Misery the proper Object of Mercy; and therefore we read how *Pilate*, willing to release *Jesus*, he brings him forth, having his Back furrowed with the Whips, his Head harrowed with the Thorns, and his derisive Purple stained, yea, drenched with Blood, and presents him, thus ghastly, a Spectacle to the Jews, with an *Ecce Homo! Behold the Man!* supposing so sad a Sight would have moved Malice to Mercy, and Envy it self to Compassion: Now what *Pilate* did to the Jews with Christ, Christ in a fit Resemblance, and apt Allusion, do's with the Penitent to his Father; he brings him forth in the Court of Conscience, having his Heart wounded with Sorrow, his Spirit broken in Contrition, and his Soul fainting in Languishments of Repentance, and presents him so sad a Spectacle, to the Father, with an *Ecce Homo! Behold the Man!*

II.

Behold the Man! once so lofty in his Pride, now so lowly in his Penitence; once

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once so hardned in his Rebellion, now so humbled in his Contrition ; once so obstinate a Sinner, now so pitiful a Penitent : And, Oh ! whilst this *Man of Sorrow* mourns in Affliction, how do's the *Father of Mercies* melt in Compassion ; when the wounded Sinner is presented by the wounded Son, and the Penitent's Tears cry aloud with the Mediator's Blood, how must the Father's Compassion needs melt into Sins Remission.

III.

This Affliction and Pain is either that of the Penitent Sinner, or that of the devout Saint ; that of the Penitent Sinner, who having withdrawn himself from the World, and retired into the secret Closet of his Conscience, how do's he, with *Hezekiah*, even overturn the Annals of his Life in the Bitterness of his Soul ! and after a strict Survey, having faithfully observed the Sins which he hath committed, and the several Circumstances by which they are aggravated, he then summs them up into a Catalogue, which is no sooner in his Eye, but Sorrow is in his Heart, endeavouring to blot out those Letters of Guilt with his Tears of Repentance, thro' Faith in the Blood of Christ.

IV.

And whilst he sets his Sins in Order before him, Oh ! how do's a secret Affrightment

the Holy Sacrament. 115

ment chill his Blood, and make his Heart to tremble, in Apprehension of their loathsome Filth, and dreadful Curse : yea, in beholding himself under the heavy Sentence of the Laws Condemnation : Oh ! how is he wholly encompassed with Terror and Amazement ! When he looks within him, Oh ! the Terrors of an accusing Conscience, and a killing Guilt ! When he looks without him, Oh ! the Horror of a deserved Death, and a tormenting Hell ! When he looks above him, Oh ! the Dread of an offended Majesty, and an avenging Judge ! Oh ! whither then shall this poor Penitent fly for Succour ? Where, Oh ! where shall his affrighted and afflicted Soul seek for shelter ? where, but at the Cross of his Redeemer ?

V.

And when Christ, so full of Pity, so full of Love, when he beholds the humble Suppliant and sincere Penitent, in the lowest Depths of his Humiliation, pouring out his Complaint at the Foot of his Cross ; when he hears his mournful Sighs, his painful Groans, the earnest Messengers of his afflicted Soul, it is then as impossible for Christ to forget the Passions of Sorrow which he suffered, as not to compassionate this poor Penitent, for whom he suffered ; he who stopped not his
his

THE Thursday's Preparation to

his Ears at the *Jews* Blasphemies, will certainly not stop his Ears at the Penitent's Complaints : he that turned not away his Face from his Enemies Buffetings, will not turn away his Eyes from the Suppliants Tears ; though the Devil hath bereav'd the Sinner of his Purity, yet can he not deprive his Saviour of his Pity ; Christ doth not, Christ cannot so remember the Sins that Man hath committed, that he forgets the Soul which himself hath purchased ; his Eye, and nothing else indeed can do it ; but his Eye of Mercy, that looks through the Guilt of Sin, to behold the Sorrow of the Sinner, and that Affliction moves his Compassion.

VI.

The Sorrow of Affliction and Pain in the Penitent, becomes destructive of Sin, through the Power of Faith in the Blood of Christ ; for that, God will be *sanctified in all them that come nigh unto him* ; and therefore he being a consuming Fire in the Fury of his Vengeance, when we humble our selves before him, though with the deepest of Afflictions, unless it be by Faith in Jesus Christ, as the Mediator, God will be a just Judge to condemn, rather than a merciful Father to forgive ; for it is not our Tears without Christ's Blood, not our Sorrows without his Sufferings,

the Holy Sacrament. 117

rings, not our Affliction without his Passion, that can quench the Fire of God's Wrath, satisfy the Severity of God's Justice, and move the Tenderneſs of his Mercy; when therefore, acted by Love, and ſtrengthened by Faith, we pour out our Complaints unto our God, in a ſincere Repentance, our Affliction and Pain ſhall become the proper Object of his Divine Mercy.

A Prayer for Thursday Morning, preparatory to the Holy Sacrament.

O Lord who wert led for me, as a Lamb to the Slaughter: And as a Sheep before the Shearer is dumb, ſo thou openedſt not thy Mouth: Thou didſt good to thy Enemies, and prayedſt earneſtly for thy Perſecutors: O plant in my Heart, Gentleneſs, Patience, and Meekneſs, that I may not be transported with the violent Paſſion of Anger, diſordered by Peeviſhneſs, or Thoughts of Revenge, but patiently bear all Croſſes, and with Charity, may return Bleſſing for Curſing, keeping Peace with all Men, and loving my Neighbour as my ſelf, and thee more than my ſelf, and more than all the World, I may at laſt come into the Regions of Peace and eternal Charity, where thou liveſt, who loveſt all Men, and wouldeſt have none to periſh, but all Men to be ſaved thro'

II **Thursday's Preparation to**
thro' thee, O most Merciful Saviour and
Redeemer.

II.

O thou who fittest between the Cheru-
bims, and whose Throne is in the highest
Heavens, purge me from all Filthiness of
the Flesh and Spirit, that I may perfectly
love thee, and worthily magnifie thy Ho-
ly Name, all the Days of my Life. For
thou art gracious and full of Compassion,
and givest Meat unto them that fear thee,
and Drink from the Wells of Eternal Sal-
vation; thou preparest a Table for us, and
anointest our Heads with thy Heavenly
Uction, and our Cup runneth over; let
thy precious Blood, which was shed for
me, and the Water which gushed from thy
Side, wash me clean, that I may with a
pure Heart, and a clean Soul, come to eat
of that best Sacrifice, the Lamb, slain from
the beginning of the World.

III.

O Lord, in the Wonders of this Holy Sa-
crament, thou givest thy Self to be the
Food of our Souls, in the Faith of thy
Word, in the Blessings and Graces of thy
Spirit; perform that in me, thy unwor-
thy Servant, which thou hast prepared
and effected in thy Son; enkindle in my
Heart a bright Devotion, extinguish all
the Fires of Hell, pardon all my Sins, and
fill

the Holy Sacrament. 119

fill me with thy Holy Spirit, that by Obedience and Love I may adore and honour thee all the Days of my Life.

IV. —

Thou hast opened unto me the Fountains of thy Mercy, and hast invited all penitent Sinners to come and receive Pardon, the Oppressed to be eased, and the Sorrowful to be comforted, admit me, O Lord, to this great Celebration of thy loving Kindness, that I may be comforted in all my Grievs, healed of all the Wounds of my Soul, and the Bruises of my Spirit, and finish my Journey through this Valley of Tears, unto my Portion of thy Heavenly Kingdom. *Amen.*

Meditations for Thursday Evening, on the most Holy Sacrament.

O Lord, thou not only art good and gracious, but wilt also be so acknowledged, so declared; yea, as such worshipped and adored; that thy Name then be not dishonoured, let me, though a Sinner, be accepted; pardon my Iniquity, that it may not be said, that thou ever rejectedst a poor Penitent, and thereby lose the Glory of thy Name, whose Name is *merciful*, Exod. 34. 5, 6. A merciful Clemency is a Royal Vertue, and honourable in every Sovereign Majesty; thou then,
O Lord,

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O Lord, *who art the King of Glory*, Psal. 24. 7. 8. make this thy Holy Sacrament to be the Broad Seal to my Pardon, and this for thy Names sake, even for thy Mercy sake.

II.

I plead not, Lord, my Merits, who am *less than the least of thy Mercies*, and as I look not upon my Merit, do thou not look upon my Demerit, as I do not view my Worthiness, do not thou view my Unworthiness; but be merciful unto my Sin, of which I cannot say as Lot of Zoar, *is not a little one?* no, it is great, for that it is against thee, so great a God, and so good to me: great, for that my Place, my Office, my Calling is great; the Sun, the higher it is, the less it seems; but my Sins, the higher I am, the greater they are even in thine, and others Eyes.

III.

My Knowledge of thee and thy Ways is great; I knew thy Will, and did it not, my Conscience checked me, and yet I obeyed not; thy Spirit moved me, and yet I yielded not; the Number of my Sins is numberless, those I know and confess, are few in comparison of what are unknown and hidden from me. Wherefore, O Lord, hide not my great Sins from thee, and the greater is the Guilt of my Sin, the greater shall

the Holy Sacrament. 121

shall be the Glory of thy Mercy to pardon it ; let it be the Glory of thy Mercy, then to pass by my Offences, so shall the greatness of my Sins make the Glory of thy Mercy more conspicuous, for that *where Sin hath abounded, there Grace doth much more abound*, Rom. 5. 20.

IV.

And thus, tho' I went against mine own Knowledge in sinning, yet do not thou, O Lord, go against thine own Nature in punishing, who hast promised, *If we believe, and repent*, 1 Cor. 10. 12. thou wilt forgive ; and now, as my Sins teach them *that stand*, to take heed lest they fall, so let thy Pardon of my Sins, teach them that are fallen, upon their Repentance, not to doubt of thy Mercy and Forgiveness ; which Mercy and Forgiveness do thou seal unto my Soul, and to each humble Penitent thro' Jesus Christ, in a Return of Peace unto our Consciences, by this blessed Sacrament.

PRAYER for Thursday Evening on the most Holy Sacrament.

O Most Blessed Fountain of Eternal Love ! who hast tender Bowels of compassion, and Multitudes of rich Mercies, for all those sinful Souls, that cry to thee for Mercy and Forgiveness ; forgive the sinfull Failings, willful Errors, and most dangerous Mistakes of my wretched Life
F past,

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past, and grant me that true Repentance for the time to come, which may truly convert me unto thee.

II.

Lord, where Sin hath abounded, there let thy Grace abound much more: Let my degrees of Sin be truly answered with my degrees of Sorrow; my Measure of Pollution, with my Measure of Sanctification. Lord, hear my Prayer, and let my Cry come unto thee, for thy Names sake, for thy Promise sake, for thy Blessed Son Christ Jesus's sake. *Amen.*

III.

O most Sacred, and for ever Blessed Being, who hast therefore commanded me to be Holy, that I might be Happy; look not upon me, I meekly beseech thee, as I am in my self in the Deceitfulness of my own Heart, Falshood of mine own Ways; but in the Righteousness of Christ, in whom alone thou canst not but be well pleased. Lord open my sinful Eyes, that I may see the Folly of my great Mistakes; unveil the Faces of my close Corruptions, that I may thereby see the Foulness and Deformity of Sin, and apprehend the Greatness of thy Wrath against it; that so I may truly and timely repent, and gain thy gracious Pardon for it.

IV. Search

IV.

Search me thoroughly, O Lord and try me, that none of those false Ways of Wickedness may hereafter be found in me; that so my Heart may be clean, my Conscience pure, my Conversation upright, my Life holy, and my Death happy; be merciful to me, thy frail and sinful Creature, who hath daily been so far from abstaining from the least Appearance of it, that I have daily ran with greediness into it, and hourly studied vain Excuses for it.

V.

Grant, dear Lord, for thy Mercy sake, that these my daily Diminutions of Sin, may now daily increase in me the Augmentations of Sorrow; that so I may truly and heartily bewail mine Offences, thou may'st graciously forgive them, and (by thy Grace assisting) I may perfectly abhor them: Grant this, dear Father, for thy Mercy sake, in him who died for Sin, and had no Sin in him. *Amen.*

Meditations for Friday Morning, on the Holy Sacrament.

HIS Guards are strong, his Fence is sure, *whose Salvation is Christ*, which Salvation is communicated to us in the Promises of Grace, exhibited in the Ministry of the Word, and more plentifully conveyed, yea, more effectually confirmed

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in the Ministration of the Sacraments. Now to spoil us of the Treasure, to rob us of the Comfort of this Salvation, is Satan's grand Design in his Temptations unto Sin, and his Suggestions of Distrust; for by these he labours to withdraw us from our God, and deprive us of Communion with Christ, who is our Love, and our Life.

II.

But when the Bird is mounted on the Wing, it is safe from the Fowler's Net; and the Soul raised in Communion with Christ, is preserved from Satan's Snare; and if through Infirmary, the Soul flag and fall to the Earth, and so become entangled in carnal and worldly Affections; yet keeping the Eye upon Christ, looking to him in his Ordinances, to receive the quickning Power of his Grace; though corrupt Affections may intangle, yet shall they not intrall the Soul, which becomes restored by the Power of Christ's Spirit, a Spirit of Life and Liberty, a Spirit of Grace and Holiness, delivering from the Power of Satan, and from the Damnation of Sin.

III.

Who art thou then, O thou afflicted Soul! who in thy Spiritual Desertions walkest in Darkness clouded with Sorrows? Oh! in the greatest Dejections, lift up
thine

the Holy Sacrament. 125

thine Eyes unto the Lord, that when the Rising Sun appears, thou mayest see his refreshing Light; and however, now, by Reason of thy present Anguish, thou canst not serve God in Alacrity of Performance, yet do it in Sincerity of Obedience; and this will be a Cranny to convey some Beams of Light, even in the lowest Dungeon of thy Spiritual Distress.

IV.

Psal. 27. 14. Wait upon the Lord, having the Eye of Faith still towards him; and so shall Comforts be redoubled, in a Life recovered; and thy Difficulties of obtaining shall the more sweeten thy Delights of enjoying, even of enjoying *God and Christ*, in the refreshing Comforts of the Spirit, conveyed and confirmed in his Blessed Sacrament; in which Blessed Sacrament; especially, let thine Eyes be still towards the Lord, in his Merits, in his Grace, in his Benefits, in his Love; let him have thy fixed Heart, and thine intent Eye, yea, let him have thy whole Man, for to this end it is that he here gives thee his whole self.

A Prayer for Friday Morning, of Confession of Sins to God before the Holy Sacrament.

O Most Holy Lord God, I thy unworthy Servant do here prostrate my self before thee, in all Humility, acknowledging and confessing my manifold Sins and Wick-

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edness; my whole Life has abounded with actual Transgressions against every one of thy Commandments. I have, O Lord, lived in Contempt of thy Providence, committing Idolatry with thy Creatures, taking thy glorious Name in vain, profaning thy most Holy Sabbath. I have not regarded my Superiors as I ought to do, I have envied my Brethren, defiled my Soul with unchaste Desires, laboured to be Rich by unlawful Means. I have slandered my Neighbour, and have coveted after his Wealth. I have heard thy Word, O Lord, but have not believed it: I have known thy Word, but have not practised it. I have come into thy House without Reverence, and approached to thy Holy Table without Repentance. I have practised many Sins without Remorse, and when I read thy sacred Scriptures, they are not sweet to me as the Honey-comb, but my Delight is more in Ungodliness, Prophane-ness, and Atheism.

II.

I have by Gluttony and Drunkenness, pampered my Body; I am guilty of Pride in my Apparel, I am negligent in my Calling, by mispending my Time; I have used vain Discourses at my Table, and have sinned out of measure against all those Means of Grace which thou hast been pleased to afford me from time to time.

time. I have wandring Eyes, wanton Lufts, an ambitious Mind, and covetous Desires, which have no Bounds nor Limits. I have lascivious Ears, unfavoury Speeches, and censorious Reproaches [*Here name thy particular Sins*] I am still adding Sin unto Sin, and Transgression unto Transgression, and am altogether unfaithful in my Life, and forgetful of my Death, and of the Day of Judgment.

III.

My abusing of thy Mercies, and despising of thy Judgments, is testified against me, yet, O Lord, I am not ashamed, nor confess my self guilty, but still run on in a Course of Sinning against the Motions of thy Holy Spirit, and the Checks of my own Conscience; and have refused thy Calls, and my own Purposes and Vows of Amendment: O what shall I say! or how shall I open my Mouth? O thou that art the Preserver of all Men! I know that the Wages of Sin is Death, but thy Gift, O God, is eternal Life, thro' Jesus Christ our Lord; O enter not into Judgment with thy Servant, O Lord, for in thy Sight is no Flesh righteous. Be merciful, O Lord, be merciful unto my Sins, for they are great; out of thy abundant Mercy, forgive me all that is past, and be gracious unto me in preventing Sins to come.

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Correct me, O Lord, but with Mercy, not in thy Judgment; for then shall I be consumed and brought to nothing: Destroy in me, O Lord, the cursed Works of the Devil; Encrease in me daily the Gifts of thy Spirit, fit me for that Calling in which thou hast, or wilt place me, and make me to refer the Strength of my Body, the Gifts of my Mind, and whatsoever Grace thou hast already, or wilt hereafter bestow upon me, to the Glory of thy Holy Name, and the eternal Salvation of my own Soul; and, Lord, grant that the Remainder of the Time, which I shall live in this present evil World, that my Conversation may be in Heaven, or that, whether I eat or drink, or whatsoever I do else, I may hear always this Voice sounding in my Ears, Arise, you Dead, and come to Judgment! Many other Things, O Lord, I have to beg, that my Ignorance knoweth not how to ask, or my Forgetfulness do's not remember; but accept, O Lord, this my humble Confession unto thee, at this Time, and whatever else thou knowest needful for me, supply it with the Merits of thy dear Son, my only Lord and Saviour.

Amen.

Our Father, &c.

A PRAY-

the Holy Sacrament. 129

A PRAYER *after Confession.*

O Almighty GOD, whose Nature and Property is always to have Mercy, and to forgive, receive these my humble Petitions made unto thee at this Time, and tho' I be tied and bound by the Chains of my Sins, yet let the Pitifulness of thy great Mercy loose them, thro' Jesus Christ, my only Lord and Saviour. *Amen.*

A PRAYER *for Faith.*

O Almighty GOD, whose Nature is above our Reach, and whose secret Operations no humane Reason can conceive! give me that Faith without which no Man can know thee, and without which no Soul can please thee: Lord, I believe, but to believe unto Righteousness, O God, encrease my Faith. Concerning the great Sacrament of thy precious Body and Blood, I believe that in the same Night that thou, O Lord Jesus! wast betrayed, thou didst give to thy Disciples Bread and Wine, which thou didst call thy Body and Blood, with a Charge to eat and drink, and to do the same in Remembrance of thee; for as thou wast upon thy Departure, thou wouldst leave them and me a Sign of thy Body, a Figure of thy Blood, and a Memorial of thy bitter Death, and bloody Passion, lest I should forget thee, who wast ready to lay down thy Life for me, who am the worst and vilest of Sinners.

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II. There-

II.

Therefore I take these Elements of Bread and Wine, for Holy Signs of thy Body and Blood, believing, that tho' they remain after the Consecration in their Substance, both Bread and Wine, yet they are more than common Bread and Wine, being made by Prayer and thy Holy Word, the Figures of thy Flesh and Blood; which in the Action and Use of the Sacrament, are really and effectually taken by the Faithful: So tho' I feel and taste Bread and Wine, yet by the Eye of Faith, I eat thy Body, and drink thy Blood, in Remembrance that thou didst die for me, and for all Mankind.

III.

O then let the Operation of thy Blessed Spirit apply to my Soul the Merits of thy Death and Passion; and, O Lord, I beseech thee, let me live and die in this Faith, and never be ashamed to confess thy Holy Name, who hath suffered such an ignominious Death for my Redemption; O let my Soul live, and it shall praise thee, and magnify thy All-glorious Name: Thou hast said, that he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life, and thou wilt raise him up at the last Day; O Lord, I beseech thee, confirm my Faith, and grant that it fail not, either concerning this, or any other Point of Holy Mysteries,

ries, for thine alone sake, my only Saviour and Redeemer. *Amen. Our Father, &c.*

MEDITATIONS for Friday Evening
on the Holy Sacrament.

GOD alone, who is the Author of our Life, is likewise the Object of our Trust, and being the Fountain and Fulness of all our Comfort and Strength, all our Grace and Holiness, all our Glory and Happiness. Wherefore, O my God! I trust in thee, as a Creator to sustain me, as a Lord to govern me, as a Guide to direct me, as a Rock to defend me, and as a Father to succour me; all which Relations thou hast taken upon thee in a merciful Regard to my Weakness and Wants, that thou mightest the more manifestly declare thy Goodness and Love; which Goodness and Love, now seal unto my Soul by a Communion with thee, in the Lord Jesus.

II.

And the best way to strengthen our Trust in God, is by renewing our Resignation, and when can we more seasonably do it than at our Receiving the Blessed Sacrament? in which we have exhibited the Fulness of Christ's Merits, as the propitiatory Sacrament and Atonement for our Souls, by whom we have Access unto the Father, to receive a Blessing of Pardon and Peace, of Life and Salvation from him, do we

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we then with all humble Devotion make this sincere Resignation at the Table of the Lord, even offer and present unto God from our Hearts, as we profess with our Tongues, offer and present our selves, our Souls and Bodies, as a reasonable, holy and a lively Sacrifice unto him, casting our selves upon him in the Mercy and Truth of his Promise, in the Wisdom and Power of his Providence.

III.

And upon this total Resignation, he seals us this Assurance, That he will exercise those his Properties, employ those his Attributes for our Comfort and Protection, for our Support and Salvation; and this beyond what our Wits can design, our Wishes can desire, or our Thoughts can conceive; and let not any Penitent, tho' a languishing Soul, be discouraged from this Holy Sacrament of the Eucharist, there to renew his Resignation, and strengthen his Trust.

IV.

And here this Treasury is open; in this blessed Sacrament, come and receive of this Mercy of thy God, dispensed by the bountiful Hand of thy Jesus, who with that Mercy gives his Merits, his Benefits, his Spirit, his whole Fulness, even himself; wherefore rouse up thy Soul to receive the Bounty of thy God, and of thy Saviour,
with

the Holy Sacrament. 133

with an humble, a thankful, and a devout Heart ; not forgetting the Price that Christ gave for thee to redeem thee from the Slavery of Sin and Satan.

A PRAYER for Friday Evening, on the most Holy Sacrament.

Blessed for ever be thy holy Name, O thou God of infinite Compassion, who art both Truth and Holiness-it self in thine Essence ; and therefore strictly requirest Truth and Sincerity in the Hearts of thy Children, and Holiness and Righteousness in their Lives and Conversation ; look not upon these sinful Failings of my corrupt Heart ; but graciously behold me in the Righteousness of Christ : Forgive me my many sinful Compliances with Nature, Aberrations from Grace, Deviations from Goodness, which have caused these my sinful Errors, which might thereby deprive me of present Grace, and Hopes of future Blessedness.

II.

Lord, suffer me not any longer thus wretchedly to delude mine own Soul, but make me truly such as thou wouldst have me to be, a zealous and sincere Christian, that so my Spirit, which, for those my Sins, thou hast much broken by Afflictions, may much more abundantly rejoyce in thee by Heavenly Consolations. Lord, accept of these

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these my sinful Desires, and let my Loss of Tears repair my Loss of Truth and Loss of Time in thy Service ; assist my Weakness, accept my Willingness, forgive me my Sinfulness, cherish the blessed Motions of thy Holy Spirit daily in me, and for thy Mercies sake, remove the Danger of my own Corruption from me.

III.

O Lord, to thy Glory and my own deserved Shame, I willingly confess that I am most impure and sinful, even in the very best of all my Holy Performances ; I therefore humbly beg of thee, that as thou hast graciously afforded me the Light of thy sacred Word, to discover me unto myself, so thou wilt also give unto me the Sword of thy Holy Spirit, to deliver me from my self: Deliver me from the evil Man, O Lord, even from the close Corruptions, and secret Abominations of my own evil and corrupt Heart. Lord, pardon and pass by the many secret and unknown Errors of my sinful Life past, and graciously prevent the Failings of that to come.

IV.

Make me truly and sincerely holy, and to embrace it neither for fear of Punishment, nor hope of Reward ; but purely for thy sake, who art Holiness. it self: O let me never think my self Holy enough,
but

but press still forward in thy holy Race, until at last I have attained unto that full measure of Holiness; which (by thy gracious Acceptation of it in Christ) will end in endless Happiness; bless these my holy Desires with happy Performances, for his sake whose perfect Righteousness thou both graciously acceptest for me, and willingly imputeest to me. *Amen.*

Meditations for Saturday Morning on the Holy Sacrament.

NOW to keep the Soul in an even Temper, we must observe these following Directions; *First*, for the best ordering our Lives, as to the Safety and Peace of our Souls; be the more fervent, the more importunate in your Prayers, when your Lusts are most eager and vehement in their Desires; for this we have *St. Paul's* Example for our Imitation, when he proportions the vehemency of his Devotion to the violence of his Temptation; and by how much the *Messenger of Satan*, 2 Cor. 12. 9. doth the more furiously reiterate his Buffetings, the more zealously doth he renew his Prayers; and at length he receives this comfortable Answer to his sorrowful Complaint, *My Grace is sufficient for thee*; sufficient to cure thy Wound, and to pardon thy Guilt, sufficient to strengthen thy

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thy Weakness, and to perfect thy Deliverance.

H.

Secondly, Entertain we no parley, no treaty with our Lusts; have no commerce or company with them; silence their Suggestions, or if they will needs be suggesting, give them not the Ear, lest they making that the Passage to the Heart, we betray our selves to Sin, whensoever we treat with our Lusts; conference with them, is the way to be ensnared by them; we must fly Sin as a Serpent; not let in the Head, lest it draw in its Body; not yield to the first Motion, lest we be engaged in its full Commission.

III.

Thirdly, Set we up the Law of Spirit and Life in our Hearts, *Rom. 8. 2.* and by how much the Law of Sin will be stirring in our Thoughts, by so much the more, let this Royal Law of Christ's Spirit and Life bear sway in our Souls, and to that end, especially now in the Solemnity of the Blessed Eucharist, renew we our Purposes, our Vows, our Covenants; renew we our Self-denial, our total Resignation, thereby to obtain a further quickning in Grace, a further strengthening of the inward Man, and all by a nearer Communion of Christ in his fullness; thus this Holy Sacrament shall seal unto our Hearts, the comfort of
this

the Holy Sacrament. 137

this assurance, that he will never leave us nor forsake us.

IV.

Let us offer up to God the *Sacrifice of a broken Heart, and a contrite Spirit*, which sorrow of Contrition, must be like that of one *Mourning for the dead*, a Funeral Sorrow, the deepest of Mournings; like that of one Mourning for her only Son, the saddest of Funerals; and for our Sins, deep Humiliation is most necessary, whereby we confess the guilt of our Sins, bewail the bitterness of Distress, deprecating God's Wrath, and imploring his Mercy for a full and free pardon of our Sins.

A PRAYER for Saturday Morning on the Holy Sacrament.

O Thou Blessed Fountain of Eternal Sweetness, who art infinitely sweeter to my wearied Soul, than all Earthly Enjoyments, in whose Presence is the fullness of Joy, and at whose Right Hand are Pleasures for evermore! Forgive the Follies and Infirmities of me, thy sinful Servant, who have foolishly preferred these transitory Drops of insufficient Joys, which have been wearisome and burthensome unto me, to those thy Rivers of Eternal Pleasures, in which thy Blessed Saints do sweetly bathe their happy Souls, where Everlasting Joy is on their Heads, and
thine.

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thine Eternal Comforts in their Hearts.

II.

Lord open thou my Eyes now at last that I may clearly see the Vanity of the Creature, and the fullness, sweetness, and all-sufficiency of Christ; withdraw mine Affections from the World, and fix them wholly upon thee and thy Kingdom: Lord sanctifie my Heart, to believe that there is no true Sweetness but in Goodness; and that there can be no true Goodness in that Pleasure, which is not subordinate to this Sweetness, which alone is in thee my Lord and Saviour, the Comfort of all Earthly Comforts, and Heavenly Consolations.

III.

Almighty God, when I look upon thee out of Christ as thou art in thy self, I can there see nothing else but destruction to my Body, and amazement to my Soul: in thine Essence, light inaccessible, unto which no mortal Eye can approach: In thine Attributes terror unutterable from which no Creature can escape; thy Wisdom trying my corrupt Heart, and searching my sinful Veins, thy Justice most severe, fearful in the Pronunciation, dreadful in the Execution; thy Truth admitting no alteration, no judgment pronounced by thee, but most precisely fulfilled: yet such,
O Lord,

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O Lord, hath the folly of my false Heart been, that I have sinfully depended on thy Mercy, in Christ, without either faith to receive thee, hope to enjoy thee, or love to delight in thee.

IV.

Lord whither wilt thou suffer me to stray from thee? How long, Lord, wilt thou leave me in this Sleep of Sin; Lord, seek me thy stray Sheep, or I am lost for ever; open my sinful Eyes, that I sleep not in Death; make me wisely to remember that then only there is Mercy with thee, when thou art truly feared; grant therefore, dear Father, for thy Mercy sake, that I may no longer dally with my precious Soul, by this my Security in Sin; but so rely upon thy Mercy, as to have a filial Fear of thy Justice; and from Security in Sin, good Lord deliver me. *Amen.*

Meditations for Saturday Evening on the most Holy Sacrament.

O Thou great Creator of Heaven and Earth, I am ashamed of my self, to see in what a posture I am in at this present, I am cast down, when I look into my self, and make inquiry into my own Unworthiness, I cannot but behold my own Vileness and Baseness; but thou, O Lord, dost receive Sinners, else how dare I approach to thy Holy Table? Thou art he that

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that sayest, Come unto me all ye that are weary and heavy laden, and that the whole have no need of a Physician, but they that are sick; O Lord, I am weary and heavy laden, and come unto thee for Ease and Refreshment; I am sick of Sin, be thou my Physician and my Medicine. I am wounded, hungry, and weak, be thou my sovereign Balsam, Nourishment, and Strength; I am sorrowful, poor, and foolish, be thou my comfort, enrich me and enlighten me; I am full of dross, unclean and dead, do thou refine me, purify me, and quicken me with thy Heavenly Grace unto Salvation.

II.

O that I were now with an humble Heart at the Holy Table of my Lord, there are all Mercies conveyed and sealed, all Graces are confirmed and exercised, there Repentance is employed and quickened, Faith is actuated and strengthened, Devotion and Charity enflamed and kindled, Peace and Concord is established; there is the universal Medicine for all our Diseases, and an Ark of Safety against all Dangers, there, O my Soul, thou mayest by the Eye of Faith behold thy crucified Lord and Saviour, shedding his most precious Blood upon the Cross for thy sins, and burning with an unspeakable Desire of thy Salvation.

the Holy Sacrament. 141

ation. There thou mayest look upon him whom thy Sins have pierced, and on him whom thou dost still crucifie afresh by thy Sins daily and hourly. In the Sufferings of thy Saviour, O my Soul, thou mayest see, as in a Glass, thy own Vileness and Deformities, thy Saviour's being mocked, scorned and contemned, discovers thy evil speaking, lying, and slandering; his Blessed Face being besmeared with spittle, remembers thee of all thy unclean Lusts and filthy Communications; that Blessed Mouth which was guilty of no deceit, was embittered with Gall and Vinegar, which should mind thee of thy Luxury and Drunkenness; his being scourged, of thy stubbornness and Disobedience.

III.

O my Soul, dost thou not wonder, that the King of Glory, should wear a Crown of Thorns, and for his Majestical Robes, a little Linen for to cover his Nakedness, and thou to be Guilty of Pride and Vain-glory, and affected with the Pomps and Vanities of this wicked World? The Crown of Thorns which was platted on his Head with that Rage and Indignation should put thee in mind of the immoderate cares of the World, with the sharp and pierced Vexations issuing thence, which eat up the consolation of the Heart, and
all

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all true sincere Devotion of the Spirit ; O let scorns for thy sake be my Glory, and injuries and affronts my Crown ; lift up I pray thee upon thy Cross my miserable Soul, which lies groveling on the Ground, out of this vale of Misery ; O that thou would'st purge and thoroughly heal me with thy most precious Blood ; let thy Wounds be a Salve for my sinful Soul, and by thy stripes let her be healed of all her Distempers ; let all thy pains, grief, and sorrows, captivity, humiliation and cross, deliver me from Hell, and purchase for me those Joys and Pleasures at thy Right hand for ever ; and thy Death, my Life for evermore. *Amen.*

A PRAYER for Charity.

O Eternal God, thou hast said that without Charity we are nothing ; give me, O Lord, I beseech thee, that Christian Love and perfect Charity, that I may love thee, O Lord my God, with all my heart, with all my mind, with all my soul, and with all my strength, doing always in sincerity that which is pleasing in thy sight, not returning evil for evil, or railing for railing, but loving my Neighbour as my self, and being ready at all times to assist him in time of need, administering to him according to his several Necessities ; that at the last and great Day, I may give an

Ac-

the Holy Sacrament. 143

Account of my Stewardship with joy and not with grief; grant this, O Lord, for thy Son Jesus Christ his sake. *Amen.*

Our Father, &c.

A PRAYER for Saturday Evening, on the most Holy Sacrament.

O Almighty God, I beseech thee to seal unto me the pardon of all my sins, and to grant all those Petitions which I have asked in thy Son's Name, and let me now consider how transitory are all Things, how wicked is the World, how impure is the Flesh, and how my self am deceitful; grant that so I loose my Affections from all such unworthy Objects here below, and then let me know how eternal is thy Nature, how permanent is thy Glory, and how infinite is thy Love. Bring me, O bring me to Morrow to thy Royal Feast with the Badge of Love, and with the Wedding-Garment, so shall I be a welcome Guest unto thee, that eating thy Flesh, and drinking thy Blood, I shall for ever dwell in thee my Glorious Creator, and thou in me, thy Blessed Creature.

Our Father, &c.

The Grace of our Lord Jesus Christ, and the Love of God the Father, with the sweet and comfortable Fellowship of God's
Holy

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Holy and Blessed Spirit, bleſs, preſerve, conſerve and keep me this Night and all the Days of my Life, at the Hour of Death, and in the Day of Judgment. *Amen.*

Sixthly, How to receive it worthily.

The Morning thou art to receive, after thy uſual Devotions, breath forth this Meditation.

SUNDAY's Meditation.

Wiſdom hath killed her Beaſts, mingled her Wine, and furniſht her Table; Man's Folly wrought his Fall by a Bit, and Wiſdom repairs it by a Feaſt; a Fruit did corrupt us, and Fleſh and Blood do preſerve us; a Lamb is ſlain for the Goat, the Juſt for the Unjuſt, the Son of God for the Children of Men; and is this Day offered as Meat for the Life of many. I will go to the Feaſt, to eat of that Bread, and drink of that Wine which is mingled for me, the Fruit of the Vine with the Blood of God's Lamb: O then, good Lord, let me be found in that Purity thou deſireſt in them that approach thine Altar: Waſh thou my Feet, and cleanſe my Heart, that I may be clean, and have part with thee for ever. *Amen.*

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A PRAYER for Sunday Morning before
thou goest to Church.

O Lord prapare my Heart to Prayer.

O Most Glorious Lord God, behold a miserable and wretched Sinner, is now approaching to thy most Holy Table, to Feast my Soul upon thy precious Body and Blcod; at the primitive eating, thou saidst, the Day that thou eatest thou shalt surely die, but here is the Day which I at I shall surely live. *Job. 6.* O Lord, I esteem my self unworthy of the least crumb that falls from thy Table; must the Childrens Bread be given to Dogs, must such a vile wretch as I sit at thy holy Table, who am laden with Sin, and overpressed with iniquity? But, I come, O Lord, to ease my self of Sin, and to cast off the Burthen of Iniquity, and to bury them all at the foot of thy Cross; I come, O Lord, to be purged thoroughly from my Iniquities, and to be sorry for my Sins which are without Number, but not more than my dear Saviour's Blood can expiate.

II.

O thou brightest Morning Star, arise now with Healing in thy Wings, and say unto my Soul, I am thy Salvation; O do thou now arise and let thine Enemies be scattered, which are my Lusts and vile

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Affections, and let them that hate thee, flee before thee, which is the Devil, Envy, Hatred, Malice, and all Uncharitableness; make clean my Heart, O my Redeemer, and pull down every strong Hold and Bulwark which opposes thy heavenly will, and make me a fit Guest at thy Holy Table, to receive thee with a pure Heart; and strengthen me that I may have such a lively Faith to pass through the Vale, and confidently look into the Holy of Holies. This I beg for thy alone sake, my only Saviour and Redeemer. Amen.

When thou art at Church, before Divine Service begins; upon thy Knees use these Ejaculations.

1. **T**HIS is the Day which the Lord hath made, I will be joyful and glad in it.

2. He that hath redeemed my Soul from Death, my Eyes from Tears, and my Feet from falling.

3. Thou shalt prepare a Table before me against them that trouble me; thou hast anointed my Head with Oil, my Cup shall be full.

4. But surely thy Loving-kindness and Mercy will follow me all the Days of my Life, and I shall dwell in the House of the Lord for ever.

the Holy Sacrament. 147

5. I will wash my Hands in Innocency,
O Lord, and so will I go to thine Altar.

6. That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

7. Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth.

8. O shut not up my Soul with the Sinners, nor my Life with the Blood-thirsty.

9. My Foot standeth right, I will praise the Lord in the great Congregation.

*A Meditation to be used at the Lord's Table,
when there are many Communicants.*

O What a Heavenly Sight is this, to behold such an Assembly of Christians meeting with one accord, at this great Mystery! how joyful a thing it is for Brethren to dwell together in Unity, and to worship the Almighty in Spirit and in Truth! I feel my Heart is more raised, and my Devotions kindled by their Zeal, and all Lukewarmness is pass'd away, my Spirits are refresht and have taken new Life, by seeing such an Appearance in the House of God.

II.

This is the Perfection of Religion, to seek God's Face while he may be found: and to call upon him while he is near, which none of us can do too often, to have him in remembrance, who so oft remem-

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bred us; here we receive spiritual things, and taste and see how good the Lord is; which Food, O Lord, I beseech thee let me never want, but give it me as my daily Bread, for Jesus Christ his sake, my only Saviour and Redeemer. *Amen.*

A PRAYER before the Sacrament.

O Dear Saviour, how Excellent is thy Goodness and Loving-kindness to me, and to all thy Creatures! Thou art pleased, O Lord, to vouchsafe me this Opportunity, in waiting upon thee in thy solemn Ordinance, where thou dost communicate unto me thy precious Body and Blood, and dost give me that Interest in thee, and Peace, which the World cannot give, nor none can take away; this is that Treasure which Moths cannot corrupt, nor Thieves break through and steal.

II.

O then, where my Treasure is, let my Heart be there also! Away fond World, and all the Vanities thereof, for the God of Holiness hath touched my Heart; I do now purpose to turn from my Evil ways, and as long as I live to renew those purposes daily; O then, dear Lord, fit me I beseech thee for thy self, that I may receive with that Joy and spiritual Comfort this thy Body that was broken, and thy precious

the Holy Sacrament. 149

precious Blood which was shed for me, whereby I may partake of all the Benefits of thy bitter Death and Passion, and become one with thee in receiving all that either my Soul doth need or desire, for thy alone sake, my only Saviour and Redeemer. *Amen.*

When the Minister is saying the Offertory, use this Meditation at thy Offering thy Alms.

O Almighty God, what I offer is but what thou lentest me here for a time ; and what I now give to my poor Brethren, thou hast promised to repay it ; but I have received more at thy all merciful Hands, than my Heart and Tongue can ever express ; O that I could have given Ten thousand Talents, instead of this poor Mite ; my Charity thou hast no need of, but forasmuch as I have done it to my poor Brethren (whose Souls thou hast redeemed with thy most precious Blood,) thou ownest it to be done to thy self ; O what can I give thee, O Lord, or render unto thee for all the earthly Comforts and Benefits I have received from thee ! I can give thee nothing but what is thy own, and no earthly Thing can bear proportion with thy Majesty ; therefore in all Humility I resign my Soul up into thine Hands, who art my faithful Creator, and who sent thy Son to save me a lost Sinner, to

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whom

150 Meditations and Prayers

whom be all Praise, Honour and Glory,
now and for ever. *Amen.*

Then say after the Minister, the Prayer for the whole State of Christ's Church militant here on Earth, and be very attentive to the Exhortation which follows, beginning with these words, *Dearly beloved in the Lord.*

Then hearken diligently to the Invitation, and when the Minister expresses these Words, *Draw near with Faith; and take this Holy Sacrament,*

Then use these Ejaculations,

1. **I** Am unworthy, O Lord, to appear before thee.

2. But thou art able to save them to the uttermost that come unto thee, and dost live for ever to make Intercession with God the Father for us.

3. No Man cometh unto thee, except the Father draw him, and thou wilt raise him up at the last Day.

4. O have Compassion upon my penitent Soul, who draws near to the Throne of Grace, that I may obtain Mercy and find Grace to help me in time of need.

Then joyn with all your Heart with the Minister in the general Confession, Absolution, and Sentences, lifting up your Heart unto the Lord, blessing and praising his holy Name in these Ejaculations.

I. THE

before the Sacrament. 151

1. **T**HE Lord is on my side, I will not fear what Man can do unto me.
2. It is better to trust in the Lord, than to put any Confidence in Man.
3. The Lord is my Strength and my Song, and is become my Salvation.
4. I shall not die but live, and declare the Works of the Lord.
5. This is the Gate of the Lord, the Righteous shall enter into it.
6. Thou art my God, and I will thank thee: thou art my God, and I will praise thee.
7. I will lift up my Heart and my Hands unto thee, O thou that dwellest in the Heavens.
8. My help standeth in the Name of the Lord, which hath made Heaven and Earth.
9. The Lord hath done great things for me, whereof I rejoyce.
10. Therefore with Angels and Arch-angels: and with all the Company of Heaven, I will laud and glorifie thy Glorious Name, evermore Praising thee, saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to thee, O Lord, most High. *Amen.*

Then join with the Minister in the Address which begins thus, *We do not presume to come to this thy Holy Table, O merciful Lord, &c.*

152 Meditations and Prayers

At the Time of the Consecration, fix your Eye upon the Elements, and at the Actions of the Ministers in ordering the Bread and Wine, we ought joyfully and thankfully to meditate after this manner :

O Who can but admire and wonder, that the Son of God should become Food to the Souls of Men, and to humble himself so low as to be represented by Bread, which is the poor Man's Food, though necessary for the Rich ; it is the Staff of our Life, and signifies that Body of thine, which thou gavest for the Life of the World ; thou hast, by thy Holy Mystery, made this Bread and Wine spiritual Food, as well as temporal : O Lord, I beseech thee, let the Operation of it be such as to strengthen my Soul, that it may withstand all Temptations whatsoever, and evermore serve thee in Spirit and Truth. *Amen.*

When the Minister breaks the Bread, and pours out the Wine, use these Meditations :

O Holy Jesus ! thy Blessed Body was torn with Nails upon the Cross, and thy precious Blood was inhumanly spilt by thy Crucifiers ; but I, unworthy Wretch ! by my manifold Sins, have occasioned more Torments to thee ; they crucified thee but once, but I crucifie thee daily ; they

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they crucified thee because they knew thee not ; but I have known thee, what thou art in thy self, the Lord of Glory, and what thou art to me a most tender and merciful Father, and yet I have still continued to crucifie thee afresh : O do thou work in me, first a great Sorrow for my Sins past, and then a great Hatred, and a firm Resolution against them for the time to come.

When the Minister receives in both Kinds himself, say,

1. **T**HOU that hearest Prayers, unto thee shall all Flesh come.
2. Blessed is the Man whom thou choolest and receivest unto thee, he shall dwell in thy Court, and shall be satisfied with the Pleasures of thy Holy Temple.
3. Thou shalt guide me with thy Counsel, and after that receive me with Glory.
4. The Lord hear thee in the Day of Trouble, the Name of the God of *Jacob* defend thee.
5. Send thee Help from the Sanctuary, and strengthen thee out of *Sion*.
6. The Lord remember all thy Offerings, and accept this Sacrifice.
7. Grant thee thy Heart's Desire, and fulfil all thy Mind ; the Lord perform all thy Petitions, which thou hast made at this Time, both for thy self, for us, and for all Persons.

8. Blessed be the Lord God of *Israel*,
World without end. *Amen.*

*When the Minister is drawing near thee with the
Element, say,*

I Adore thee, O most righteous Redeemer, that thou art pleased to convey unto my Soul thy precious Body and Blood, with all the Benefits of thy Death and Passion; I am not worthy, O Lord, to receive thee, but let thy Holy and Blessed Spirit, with all his Purities, prepare for thee a Lodging in my Soul, where thou mayest unite me to thy self for ever. *Amen.*

EJACULATIONS *before the Bread.*

THIS is that Bread which came down from Heaven, whosoever eateth shall never hunger. Thou dealest thy Bread to those which hunger after Righteousness: O feed my fainting Soul with this Bread of Life.

O strengthen my Heart and Hand by a lively Faith, and open my Mouth with fervent Desires, that I may eat, not for bodily Sustenance, but spiritual Relief, and the Refreshment of my Soul.

O let my Soul feel the spiritual Efficacy of thy Grace, that I may not eat unworthily, or to my Condemnation. O Lord, I beseech thee, enable and direct me by thy Holy and Blessed Spirit to receive it worthily. *Amen.*

When

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When the Minister gives the Holy Bread, say softly with him,

TH E Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life.

Here take the Bread with Reverence, then proceed.

I Take and eat this in Remembrance that Christ died for me, and will feed on him in my Heart with Faith and Thanksgiving. *Then answer audibly, Amen.*

After the Bread, say,

I Give thee hearty Thanks, O Lord most Holy, that thou hast refreshed my Soul at this Time, by my feeding upon thy Body which was broken for me: If I had lived innocently, and had kept all thy Commandments, yet could I have had no Proportion of Merit to so transcendent a Mercy; but since I have so loved Sin, and added Transgression to Transgression, thy Mercy is so glorious and Infinite, that I stand amazed at the Consideration of its Immensity; O let me not throw off this Wedding Garment, or stain it with Pollution of deadly Sin, but let me be wholly united to thee, being transformed, according to thy Holy Will and Life, who livest and reignest for ever. *Amen.*

Or

Or this.

O Blessed Jesus! sanctifie this Bread to me, that it may be to my Soul the Staff of Strength, whereby I may vanquish and overcome all the Assaults of the Devil, the World and the Flesh, and continue thy faithful Soldier and Servant to my Life's End. *Amen.*

EJACULATIONS *before the Cup.*

1. **T**HE Lord Himself is the Portion of my Inheritance, and of my Cup, thou shalt maintain my Lot.

2. The Lot is fallen unto me in a fair Ground, yea, I have a goodly Heritage.

3. I have set God always before me, for he is on my right Hand, therefore I shall not fall.

4. Gracious is the Lord, and Righteous; yea, our God is Merciful.

5. What Reward shall I give unto the Lord for all the Benefits he hath done unto me?

6. I will receive the Cup of Salvation, and call upon the Name of the Lord.

7. I will walk before the Lord in the Land of the Living.

When thou receivest the Cup, say after the Minister softly,

THE Blood of my Lord Jesus Christ which was shed for me, preserve me Body and Soul unto everlasting Life;
I drink

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I drink this in Remembrance that Christ's Blood was shed for me, and am thankful.
Amen.

After the Cup say,

O How delightful is this Cup to me, Blessed Jesus! which was so heavy to thee! it was thy Agony and bloody Sweat, thy bitter Death and Passion, which afforded me this Cup of Chearfulness; thou didst find it bitter, when thou wast appeasing an angry Father, but thou hast sweetned it by a Reconciliation, and hast wrought out my Redemption and Salvation.

Or this.

I Praise thee, I bless thee, I glorifie thee, O Lord most Holy, that thou hast at this Time so refreshed my Soul, and filled me with holy Desires; O let thy tender Mercy always keep me in this happy Temper, that I may never err, nor stray from thy Commandments, but keep firm that Covenant which thou hast sealed with thy most precious Blood for my Redemption; and direct me, O Lord, and guide me so here, that I may be a fit Member for thy Heavenly Kingdom hereafter.
Amen.

Whilst

Whilst others are Communicating, say,

I.

Bless the Lord, O my Soul ! and all that is within me, bless his Holy Name. What greater Gift, O Lord ! couldst thou bestow upon me, than to give me thy Body for Meat, and Blood for Drink, and to lay down thy Life for the Price of my Redemption ? What greater Mercy than that thou shouldest now enter into me, and dwell with me as thou hast promised ?

II.

I yield thee humble and hearty Thanks, most merciful Father, and desire to magnifie thy Name for ever, for the Holy Death and bitter Passion of thy Son, and that great Redemption thou hast wrought for me in him, and hast heaped upon me from time to time, thy unspeakable Favours and Loving-kindnesses, in feeding me at this time with the spiritual Food of the Body and Blood of thy Son Jesus Christ, my only Lord and Saviour. *Amen.*

III.

O Eternal God, who vouchsafedst to send thine only begotten Son into the World for my Redemption, and to deliver him up, even unto Death ; in Remembrance whereof, until his Second Coming, he hath commanded me to eat his Body,
and

and drink his Blood, to the end, by Faith, I should be united and knit unto his Body, and being washed from all my Sins, lead a new Life ; vouchsafe, I humbly beseech thee, for his sake, to endue me with thy Holy Spirit unto my Life's end. *Amen.*

IV.

O Almighty God, grant I may cast away all the Works of Darkness, and walk in the true Light of thy Holy Gospel: Vouchsafe me, O Lord, an unfeigned Desire, in being a Partaker of this thy Holy Institution, and that I may lead my Life according to thy Heavenly Will, in all Things, keeping my Body undefiled, as a fit Receptacle for so heavenly Food, that my Soul may enjoy the Benefit of the Mystery thereof, by Faith, according to thy Heavenly Providence, thro' Jesus Christ my Lord and Saviour. *Amen.*

A PRAYER for all the Communicants that are present.

O Let us now all magnifie the Name of the Lord, from the Rising of the Sun, to the Setting of the same. Blessed are they who dwell in thy House, O Lord, and are fed, though it be but with the Crumbs that fall from thy Table. We have all now tasted and seen how gracious the Lord is, for he hath heard our Prayers, and granted our Requests, and redeemed us

us from the Slavery of Sin and Death. O that we may never depart from thee, but be unwearied in thy Service ; let not our Stedfastness which is now fixed, pass away as the Morning Cloud, or our Devotions fly away as a Shadow which hath no Continuance ; but arm us, O good Lord ! against all manner of Sin, that we may all say with the Kingly Prophet, I have sworn and am stedfastly purposed to keep thy righteous Judgments. Direct and guide us, O Lord, with thy Holy Spirit, thy All-seeing Eye, and thy Heavenly Hand, that though we walk through the Valley of the Shadow of Death, we may fear no Evil, for thou art with us. *Amen.*

Meditations out of the Psalms.

O Praise the Lord with me, and let us magnifie his Name together.

I sought the Lord, and he heard me :
Yea, he delivered me out of all my Fears.

O fear the Lord, ye that be his Saints :
For they that fear him do lack nothing.

The Eyes of the Lord are over the Righteous : And his Ears are open unto their Prayers.

The Righteous cry, and the Lord heareth them, and delivereth them out of all their Troubles.

The Lord is nigh unto all them that are of a contrite Heart : And will save such as be of an humble Spirit. Great

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Great are the Troubles of the Righteous: But the Lord delivereth him out of all.

He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

For he knoweth whereof we are made, he remembreth we are but Dust.

The Lord delivereth the Souls of his Servants; and all they that put their Trust in him, shall not be destitute.

Glory be to the Father, &c.

As it was in the Beginning, &c.

A concluding Prayer.

I Thank thee, O thou great Creator that thou hast at this time given me such a Supply of thy Grace; whereby I may come to thy eternal Glory; thou hast now entertained me at thy Holy Table, and received me with that Fatherly Affection, by speaking Peace unto my Conscience, and saying to my Soul thou art my Salvation: O what Reward can I return for these unspeakable Mercies! I will rejoyce and be exceeding glad, admire and celebrate the Love of my Saviour. O ye Almighty Powers! it is my Duty to extol him to whom you pay all these Praises; let me for ever magnifie thy Holy Name, O Lord, and thy Praise for ever shall be in my Mouth; for thou only art Holy, and it is thy Peace alone which passeth all understanding; O let it keep my Heart and Mind in the Knowledge and Love of thee,
and

and of thy Son Jesus Christ, my only Lord and Saviour, and let thy Favour and Blessing, O merciful Father, with thy Son my only Saviour, and the Holy Ghost my only Sanctifier, remain with me always. *Amen.*

A Prayer at Home the same Day.

O Thou Fountain of everlasting Happiness, strike my Soul with an holy Admiration of thy Divine Goodness; thou hast of thine infinite Pity and Compassion to me a poor wretched Sinner, received me into the Bosom of thy Mercy, and art reconciled unto me by the Blood of thy Son Jesus Christ; thou hast issued forth a free and full Pardon unto me of all my Sins and Transgressions, from that great Office of Mercy thou hast opened to thy Church and People; and I have now again renewed my Covenant of Love and Allegiance unto thee my God, and am again consecrated unto thee, in the holy Blood of the Lord Jesus: O let the holy Sense of this thy great Goodness and Loving-kindness rest for ever upon my Soul, and oblige my Heart for ever unto thee; and I beseech thee that thou wilt never leave me, nor forsake me, but let me walk in the Light of thy Countenance to my Life's end. *Amen.*

Lastly, How to live well, a righteous, godly and sober Life, after the Receiving of this most Holy Sacrament.

Psalms 50. 23. Whoso offereth me Thanks and Praise, he honoureth me. And to him that ordereth his

the Holy Sacrament. 163

his Conversation aright, will I shew the Salvation of God.

AND the better to attain these Directions, let us follow what the kingly Prophet layeth down, *To eschew Evil, and do Good: Seek Peace and ensue it*, which is the banishing from the Soul all kind of Vices, and adorning it with Vertues, and this is by becoming a New Creature, destroying of the Image of Old Earthly *Adam*, and reforming it with the Image of the New *Adam*, our Lord and Saviour Jesus Christ.

II.

By this Means we attain to that supernatural End for which we were created: (Which is, to see Almighty God in his own Glory and Excellency) which that we may all do, let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God.

III.

That thou mayst live a devout Christian Life, in all Godliness and Honesty, consider the Riches of God's Goodness towards thee, *Ephes. 2. v. 4.* how often hath the Lord in Mercy wooed thee to Repentance, when he might have consum'd thee in his heavy Displeasure for thy Unbelief and Impenitency! and let the Richness of God's Goodness now lead thee to Repentance, and the Love of Christ provoke thee to depart from all Iniquity, and to walk in Newness of Life, *2 Tim. ver 19.*

IV. Con-

IV.

Consider the Dignity and Excellency of thy Soul, which is of a divine Original, the Breath of the Eternal God, *Gen. 2. ver. 9.* therefore it ought to be preserved pure and holy, to assimilate the great Author of its Being, in all those Divine and Spiritual Perfections which are suitable to the Nature of such an excellent and heavenly Offspring; therefore it ought to be more valued than all the Kingdoms of this World and the Glories thereof, *Mark 8. 36. ver.*

V.

After thou hast received the Blessed Sacrament, separate thy self from all Evil Company; apply thy self immediately unto God Almighty, with an humble and fervent Spirit in private, and beg his Assistance, that thou may'st be strengthened in thy Godly Resolutions, that thou mayest be daily steadfast and immoveable in the Work of the Lord, *1 Cor. 15. 58. ver.*

VI.

You must also add your own sincere and strong Endeavours to your hearty Prayers, *1 Pet. 5. 8.* and constantly watch the evil Motions of your Hearts, for they are deceitful and desperately wicked, and will beguile and betray you, and therefore you must watch as well as pray, that you may resist all Temptations, and get a Victory over your Corruptions.

VII. We

VII.

We must consider that if we fall afresh to the Commission of our old Sins, if we return with the Dog to his Vomit, and like Swine wallow again in the filth and mire of sensual Delights, *2 Pet. 2. 22. ver.* we turn the Grace of God into Wantonness, we do despite to the blessed Spirit, and make that God our Enemy, who can in the twinkling of an Eye cast both our Souls and Bodies into Hell, *Mat. 10. 28. ver.*

VIII.

It is our Duty to consider often of those Vows and Promises of Amendment which we have made unto God Almighty, and to take heed to our selves to love the Lord our God, with all our Hearts, and all our Souls, *Josh. 23. 11.* To perform our Vows unto the Lord, as *David* advises; when thou makest a Vow be not slack to pay it; take heed that thou dost not break that Vow in sinning wilfully against that God who is a consuming Fire, *Heb. 10. 31.*

IX.

Remember that Christ shed his most precious Blood to redeem you from all Iniquity: be therefore Followers of God, as dear Children, and walk in Love, *Ephes. 5. 1.* and wash your Souls daily by Faith and Repentance, in his Blood: For if thou despise the Blood of Christ, or contemnest the Mercy of the Gospel by an unholy and profane

profane Life, thy Portion will be with *Judas* who betray'd Christ, with the Scribes and Pharisees who crucified him, and such-like Sinners, *Rev.* 22. 15. Therefore lastly,

If thou hast any Respect for the Salvation of thy Soul, and love for thy God, any affection for thy blessed Redeemer, walk as becometh his Gospel; love him with thy Heart, praise him with thy Tongue, and glorifie him in thy Life. O sing praises unto the Lord, and give Thanks in remembrance of his Holiness, *Psal.* 30. 4. And the Lord direct your Hearts into the Love of God, and the patient waiting for the Day of Christ, *2 Thes.* 3. 5. who will crown the devout persevering Christian with an exceeding eternal weight of Glory.

As soon as you awake in the Morning, give the first Fruits of your Reason to the Divine Majesty, let your Memory, Understanding, Will and Heart, discharge their Duties; let your Tongue and Mouth, Hands and Arms, contribute in offering up this Morning-Sacrifice to thy great Creator.

Which thou mayest do in this manner.

A Prayer for the Morning.

O Most Powerful Lord God, which sittest upon the Cherubims, and stretchest out the Heavens like a Curtain; I adore thee, my God, from the center of my Nothing, with all the Creatures of the Universe; and come unto thee upon the

the bended Knees of my Heart, humbly beseeching thee in thy Mercy to look upon me, and fully to remit unto me all my Sins and Transgressions whatsoever, and give me unfeigned Repentance, and newness of Life for the time to come: As thou hast now awakened my Body from Sleep; so I beseech thee, awake my Soul from Sin and carnal Security: As thou hast caused the Light of the Day to shine upon my bodily Eyes, so (good Lord) cause the Light of thy Word and Holy Spirit to illuminate my Heart, and give me Grace to walk in all Holy Obedience before thy Face this Day; teach me to fear thee continually wheresoever I am, to neglect all things in regard of thee, to love thee and my Brethren for thy sake; let whatsoever I do this Day, be pleasing in thy sight, who art my alone Creator; let not any Temptations this Day delude me, (but, O Lord my God) be thou ever near me, with me, and about me, to protect, preserve and defend me, from this time forth, and all the Days of my Life, now and for evermore. Amen. Our Father, &c.

A Prayer for Noon.

O Eternal God, every Hour of the Day will I lift up my Heart unto thee; stop not thine Ear, O Lord, but hear me, and that right soon; let me not nourish the Disease of sloth in my blood, but spend my Life as the Clouds execute their Offices, to be still in Motion; quench and kill, O Lord, in me the Weed of Covetousness, and let me not be over-careful for my self, but pitiful and merciful to those that want. Keep my Hands clean

clean from touching Riches unlawful, least with Ahab and Jezebel, I commit Murther, and shed Naboth's Blood, to wring from him his Vineyard, or with Achan, be stoned to Death for taking Goods that are to me forbidden; give me Grace to be content with what Portion thou hast allowed me, and to remember that this is no continuing City, but I must seek one to come, in which Heavenly Kingdom of thine, thou art my Portion for ever, which God grant me for his Mercy sake. Amen. Our Father, &c.

A Prayer for the Evening.

O Almighty God, the only Keeper of Israel, who neither slumberest nor sleepest, behold me thy Servant, who, by reason of my Sin, and the Corruption of my Nature, am wholly subject to Sloth, and am now even ready to ease and rest myself upon my Bed: I know not whether thou wilt this very Night make my Bed in the dark, and the Hour of my Visitation be this present Evening; my Years are but a Span long, my Age is nothing unto thee, my Days pass like a Weaver's Shuttle, and my Life is brought to an end as it were a Tale that is told, this Hour may be my last Hour, and my next Sleep, my last and long Sleep, therefore I beseech thee let me every Evening seriously ponder and meditate, and tho' my Eyes sleep, yet let my Soul continually watch to attend thy Coming; keep me this Night both in Body and Soul from all mine Enemies both visible and invisible, now and for evermore. Amen.

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FINIS.

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